

Mind



Matter.

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SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

Public Circle, February 14, M. S. 34.

BESSUS,
(Satrap of Bactriana.)

No one can understand what forces I have to contend with to reach this place, to-night. But in my mortal life I was used to opposition. Contention and strife were my elements. Philosophers may think and moralize, but the shortest way to success, in my day, was to take the sword in your hand and carve it out with your good right arm. I am here to-night to contradict, as of my own knowledge, certain historical statements in regard to Alexander the Great. Neither in the first, nor the latter part of his life was he ever magnanimous to a foe. Cruel and crafty was his nature. He entrapped all the leading men of his day by rich presents. His glory, in a military point of view, could be summed up in this sentence: while others fought for fame or for some good to humanity, he fought only for riches. He coveted the better parts of all men, and his flattering courtiers tacked them to his name. All were traitors who would not pander to his self-love. For that reason I have been represented to be a traitor to my master, Darius Codomannus. He had no faith in Alexander's promises. He knew his treacherous nature, and after Darius was defeated, in battle with Alexander, my command was the only portion of the army that remained to him. I acted the same part for him that Strato did for Brutus—I held the sword, and he rushed upon it, killing himself in that way. But Alexander had it published that I turned traitor to, and murdered my royal master, which is a historical lie. Theologically speaking, in those days each man in my command worshipped the evil principle and not the good, for this reason that they thought that the God or the good was too amiable to do them any harm, and so they sacrificed to the evil principle, or the Devil, to appease his anger. This was the religion that prevailed among the Persians in my time. The priests of the Devil or of the evil principle, were far more respected than the priests of the good principle. So you see that religious sentiments change with different generations. One of the hymns or masses of the priests in those days commenced with this stanza:

"Through hell the way to glory lies."

This was consistent with their religious notions, because all the initiated had to pass through fire for purification. The greatest or noblest saint of those days was he who could stand fire, that test of the Devil. Your modern North American Indians would have been heroes in those days, for the man who could endure to be half cooked, without a murmur was the greatest saint. After twenty-two hundred years or more of spirit life, I find that there is no redeemer—no religion—no anything but this, to save you and make you happy. I will word it in this way: he who helps others to attain to knowledge redeems himself. I thank you for this hearing, and am deeply indebted to you because, to-night, I sever all that binds me to earth, and enter the realms of spiritual happiness, with this feeling only that I want to bring all other spirits to the same point to which I have now arrived. My name was Bessus, Satrap of Bactriana, before the Christian time 330 years.

[We translate the following concerning Bessus from the Nouvelle Biographie Generale.—Ed.]

"Bessus, satrap of Bactriana, lived in the last half of the fourth century before the Christian era. At the head of the Bactrians, the Sogdians, and the forces of India subject to the king of Persia, he came to the help of Darius and took part in the battle of Gaugamela. He accompanied that monarch, who, after his defeat, sought to retire through Hyrcania into the forests of Bactriana, but, judging the affairs of his king entirely desperate, Bessus wished to deliver him to Alexander, hoping that he would thus obtain better conditions. Deceived in this attempt, and learning that the conqueror pursued him, the treacherous governor killed Darius, and took the title of king. Two years later he was taken by Spithamenes, or by Ptolemy-Lagus, and conducted to Alexander, who delivered him to Oxathres, brother of his victim. According to some writers, his nose and ears were cut off, he was plated on a cross, and was killed by arrows; according to others, he was fastened to two trees that were bent down which tore him assunder as they arose."

Speaking of Darius Codomannus, Chamber's Encyclopedia says:

"Darius III, great-grandson of Darius II, called before his accession, Codomannus, was a monarch noted for his mild disposition, handsome person, and courageous spirit. He was raised to the throne through the help of Bagoas, after the murder of Arses, 336 B. C. But in spite of his superior qualities, he could offer no solid opposition to the advance of the Macedonians. At the battle of the Issus, in 333, his mother, wife, and three children fell into the hands of Alexander. The victory of Gaugamela, in 331, opened to the latter the way to Susa and Persia Proper. Darius now fled to Ecbatana, in Media, and, on the approach of his opponent, to the northern provinces, where he was seized by Bessus, satrap of Bactria. Alexan-

der in a fit of generosity, hurried to deliver Darius. Bessus then prepared for flight, but Darius, refusing to follow, was stabbed by the barbarian, and left. The scouts of Alexander's cavalry found Darius dying, and administered to his last necessities. Thanking the Grecian king for his magnanimity, and commending his family to his care, he expired (330). Alexander sent the dead body to Sisymbria, mother of Darius, to be interred in the tomb of the Persian kings. With him, the Persian empire, that had so long overshadowed Asia, came to a close."

[It was to correct these misstatements and vindicate his memory that the spirit of Bessus, after more than 2200 years, returns and gives that remarkable communication. View it as we may there seems to be no reason whatever to regard it in any other light than as being authentic and truthful. What a flood of light it throws upon the real character of the great Macedonian conqueror, who feigned a magnanimity that he never sincerely felt towards a fallen foe. The whole tenor of the communication accords with the historical facts, and does justice to the character of Darius, whom Bessus loved and honored, and so faithfully served, that at the command of his royal master, he obediently held the sword that was to deliver the great and proud Persian monarch from the cruelty and treachery of the Macedonian tyrant. The statement put forth by Alexander regarding the sad fate of Darius, in the light of this communication, is shown to be untrue; and was intended to relieve himself of the odium for hunting his kingly rival to death, because the latter feared to trust a ruler whose reputation for violated faith had become notorious. We venture to surmise that the spirit of Alexander, this moment, has reason to envy the spirit of Bessus, whose good name he sought to blacken, and whom he destroyed, more to conceal his own guilt than to avenge the alleged crime of Bessus. But the remarkable feature of the communication is, its demonstration that long concealed facts and truths are to be brought to light in the interest of human progress. Bessus we heed the lessons you have imparted and take courage to go forward.—Ed.]

JOHN DUCAS VATATZES,
(Emperor of the East.)

I SALUTE YOU, SIR:—In order that you may have no trouble to find who I was as a historical personage, you have only to refer to the records of the Byzantine Empire. A military man was I, full of the conquering spirit; but I fancy I ever tried to alleviate the sufferings of war by a judicious clemency to the conquered. But what one man gains, his followers, or those who come after him, lose. You will notice, even in history, that the brighter periods of a nation's existence were when that nation was ruled by some emperor or king who was a great conqueror. After many centuries in spirit life, I cannot alter my opinion that war is a great purifier; for there is nothing, unless it is accompanied by great wisdom, that reduces men to imbecility so surely as a long peace. I cannot see why this should be so; but I find that in spirit life, in the sphere where there is the most contention, there is the most energy and life. In spheres where there is no contention, everything appears to be dead or asleep. But still, while war benefits, it always leads to confusion in prevailing customs, and therefore, in my day, religion was a perfect mass of confusion. One had Plato for his Christ—another had Aristotle—another still worshipped Diogenes—and even the old Furins Camillus, the Roman fighter, was regarded as the god of success by my soldiers. All kinds of philosophies and all sorts of gods were worshipped when their followers met with success; but when they failed, they changed their gods. Man, during his mortal life, whether he is in the service of truth or error, ever desires success, and whatever is most successful is surest to have the most character. If you had walked through my legions, in those days, you would have found worshippers of Grecian gods, Roman gods, and saints of every description. It was my policy as a ruler, and it was that which gave me a success that those who followed me failed to gain, to allow the fullest religious toleration. I harranged my men upon their political and military glory, but I left their gods strictly alone. I cared not whether God came to them in the shape of a snake or a seraph, so that they fought for me. As a spirit, I drifted exactly to that sphere that I prepared myself for as a mortal; and it is called in spirit life, "the school of policy," in which every one is plotting for himself. Any other happiness would bring me unrest. Consequently I am suited as a spirit. It is happiness to me to plot and outwit some other man. I lived in 1222. Was emperor of Nicea; and my name was John Ducas Vatatzes.

[We take the following concerning John, Emperor of the East, from Thomas's Dictionary of Biography.—Ed.]

"John III., of the family of Ducas, surnamed Vatatzes, was born in Thrace in 1183, succeeded his father-in-law, Theodore Lascaris, in 1222, as Emperor of the East. Constantinople being then in possession of the Latins, John fixed his capital at Nicea, in Bithynia. In 1225 he besieged Constantinople, but was repulsed. He, however, reconquered all the other possessions belonging to the Greek Empire which had been taken by the Latins. John was a liberal patron of the useful arts, and did much to promote the welfare of his subjects. He died in 1255."

[The communication is in every respect characteristic of this warlike, liberal and enterprising ruler. We regard it as genuine, authentic and truthful. As presenting another phase of the doings in the many mansions in the house not made with hands, it is both interesting and instructive.—Ed.]

FLAVIANUS SIRLETTI,
(An Italian Lapidary Artist.)

GOOD EVENING, SIGNOR:—I lived in the first part of the eighteenth century, at Florence. My business was that of a carver or engraver of gems. I was chosen by Pietro Tommaso, known as Pope Boniface IX., to come here to-night. He desires me to show that in the histories of gems, you can find theological confirmation of the truth of the communications that have come to you through this man. As a copier of ancient relics and gems there may have been those who equalled me, but none have ever surpassed me. In the different collections, in Europe, you can find numerous engravings upon these gems contained in them; but in no case can you find one among them having upon it a representation of the Virgin and her child, prior to A. D. 350. It will be found also, that the ancient pagans (so called), when they engraved anything of that character upon their gems, represented a child receiving wisdom from the seated or standing goddess Minerva. You will also find upon those gems the different signs of the zodiac; but you will find no cross on any gem engraved before the time of Eusebius. If you find anything having the appearance of a cross prior to that date, you will find it formed by two hands grasping each a sword, holding them crossed with their points downward; and this emblem meant, as all genealogists understand, the measure of the time the sun was passing through three of the signs, or houses of the sphere. Then, upon many ancient gems there are three links of a chain. Wherever you see this emblem, it means the ancient trinity of earth, fire and water. But the principal point of my communication is to impart the fact that almost all the most valuable gem relics of my time were handled by myself; and that I here place in your hand a key that will prove, on investigation, all that which has been destroyed in manuscript form, that went to show that before the fourth century there was no Virgin, no Jesus, and no cross. With this key in your possession, you can successfully challenge that which you could not rely upon manuscripts for. In my mortal life, I was so much devoted to my art that I gave little attention to religion; but I knew by the engravings of the signs I have described that the whole Christian religion was untrue; but it paid me better to attend to my business than to mind the priests. But I am here, to-night, in the interest of truth, and I have explained my mission to you in as few words as I could. My name was Flavianus Sirletti, about 1727.

[We can find no mention of such a person as Flavianus Sirletti. From several manifest misstatements in that communication, we regard it as coming from an untruthful spirit. In the first place the name Flavianus is Latin while the name Sirletti is Italian. An Italian of the thirteenth century would have given his first name Flavianio instead of Flavianus. If he was as distinguished a lapidary and gemologist as he pretends, he would certainly have been mentioned among men who were distinguished in that department of art, which he has not been. It is not true that the virgin mother and her son were not represented on gems prior to the fourth century. On gems dating many centuries before what is called the Christian era, the Virgin Mother Isis was represented on the Egyptian gems nursing her offspring, Horus, the Egyptian God. Other features of this communication will not stand scrutiny or criticism; but we have offered enough to show that the spirit sought to deceive. We, therefore, regard the communication as spurious.—Ed.]

ISAAC AMBROSE,
(An English Presbyterian Divine.)

GOOD EVENING, SIR:—I will open my communication by this saying: "Honesty in belief is no criterion of truth"; and spiritually, I have found it true. No man ever lived who taught and preached Jesus Christ, who did it more honestly than myself; but it has not given me happiness. It has not even contributed one hour towards rest since I have been a spirit. And then, to see all around you hundreds of souls who, with outstretched hands, say: "You taught us this; why do you not deliver us out of the spiritual darkness in which you have plunged us? Far better be an infidel, and deny all existence beyond the grave, than to teach a delusion to your followers. As the Christians say, 'A dying Voltaire may shout remorse'; but this cannot equal the awful responsibility of a Christian minister when he faces his dupes in spirit life. I know that this is a vivid picture. It is one that ought to strike every one of these leaders of God's sheep, (they are well named, for whilst their shepherd takes good care of them for their fat and fleece, he is soon ready to see them slaughtered). If there were nothing but material death for them, this would be well enough; but it is the spiritual life beyond, that cannot be escaped. There is no atonement that was ever offered by any dying god or man that can prevent the consequences that are involved in the reproaches of those whom you led into error when living in the mortal form. I would say, whatever the ism, it is far better to rest all

your hopes of a life beyond the grave on good deeds than on it. And even in this great modern light, Spiritualism, there is much more wasted upon the ism than is applied to the spiritual part of it. With a desire so strong that no tongue can express what I feel, I hope this communication may strike those self-elected God's shepherds with such fear that they may be unable to dupe any more trusting mortals. My name was Isaac Ambrose, a Presbyterian minister. I died in 1674, in Lancashire, England. God bless you and your efforts to get the truth before the people.

[We take the following concerning Isaac Ambrose from McClintock and Strong's Ecclesiastical Cyclopedia.—Ed.]

"Isaac Ambrose, a Presbyterian minister, born in Lancashire, 1591, and educated at Oxford. He officiated as minister in Preston, and afterward at Garstang in Lancashire, from which he was ejected in 1662 for non-conformity. He was a man of great learning, which he adorned by sincere and earnest piety. He died in 1674. Amid the labors of an active ministry, he found time to prepare several works of practical religion for the press. He was the author of *The First, Middle, and Last of Things, viz: Regeneration, Sanctification, and Meditations on Life, Death, and Judgment*, etc. But his book entitled *Looking unto Jesus*, is the one which has most of all received, and longest retained, the award of popular favor. Both these, with other writings, may be found in his complete works, (Dundee, 1759)."

[It would seem that the spirit of this sincere and earnest Christian minister, after more than two hundred years in spirit life, has realized the enormity of the delusion that he labored so hard to propagate; and has taken to quite a different occupation than "Looking unto Jesus." If that communication is authentic, and we maintain that it is, what use is there for any one to insist upon the necessity of Christianity in any of its various phases? And what possible excuse can there be for any friend of Modern Spiritualism to cling to it, or to the myth, in the name of which it is taught? Better heed the emphatic warning of this once Christian spirit, and cease to repeat the crime for which he has so bitterly atoned. Remember, it is a terrible crime to go blindly or perversely astray from truth yourself, or to lead others astray from it, and terrible the punishment in the way of remorse. Better, far better, infidelity, says this spirit, than to commit that terrible crime.—Ed.]

HANNAH SAYRES,
(New Haven, Conn.)

GOOD EVENING, SIR:—Seventy-seven—I was in coffin—died. Life ended at New Haven, Conn. Old lady—71. Died with the hope of great happiness. I tried hard to live a moral life, but to use plain words, my creed took a greater hold than my actions. Oh! if these relatives and friends who get around you and minister to you in your dying hours only knew what a dreadful effect the psychological influence that the minds of those in health have over the mind in the body diseased, they would be careful who they admitted when any of their loved ones was dying. All that I have been able to learn as a spirit is, that belief injures more people in spirit life than anything else. It keeps you bound and you never get out of a certain circle. You are indeed lost until some kind friend whose knowledge is greater than your own administrators to your relief. I know I am here—I know I am talking—but please explain how it is that I went away an old lady and came back a young man. If you will do this you will do me a favor. I am much confused in my ideas. My name was Hannah Sayres.

[The explanation asked for was given, and was after some time understood. Apparently happy and hopeful, the old lady shaking hands with, and thanking us, took her leave. Wild Cat, introduced the next spirit as Freeborn Garrettsen, who was born in Maryland and died some where in the State of New York.—Ed.]

FREEBORN GARRETTSEN,
(A Celebrated Methodist Revivalist.)

GOOD EVENING, SIR:—Enthusiasm is one of the greatest levers of human progress, when rightly directed; otherwise it leads you astray as a mortal, and gives you hell as a spirit. I may use that word a great deal, because I converted more sinners from the errors of their ways, by red-hot hell-fire, than by anything else that I ever used for that purpose. Fear—a good strong voice, and a good knowledge of psychology and magnetism, are the capital that make the Methodist minister great. It is a wonder how so many people can be converted by one man of no great talent while men of great learning fail. There is no man or woman living in the mortal form, but who, if you place your hand upon their heads, and shout Jesus in their ears, will soon become converted. And such a conversion! It is a little too sudden to be of any use. It is like St. Paul when he was knocked off of the horse. You get the devil, that was in you before, so mixed up with the god that enters you at your conversion, that you cannot tell which is the devil and which is God. The next point for me to strike at will be that which the good sister spoke upon—about dying psychologized. During my mortal ministry, I can safely say I saw thousands die, and every one of those who were in a conscious state died with that old hymn on their lips:

"Jesus can make a dying bed
As soft as downy pillows are;

But the poet when he wrote that was a little out

of gear, and it was the bed and not the person upon it that was having so soft a time. Every one of those persons were said to have died in triumph, and realizing what their faith had taught them. The fact is, however, that if the spirits of every one of them could return here, to-night, and would tell the truth, there would be but one cry, and that would be "I have been deceived, and helped to deceive myself." It is only in spirit that life commences. It is then that new truths are ever widening out before you—new principles all working towards everlasting happiness. In the spirit life there are no creeds—no religion—nothing but good principles to save you. To-night effects my final release from all the doctrines of Christianity. No white cravat (as the Indian guide said) shall ever again disgrace my neck—no Jesus for me—it is a delusion and a snare. He is a myth that can never be realized. Christianity means a hell of monotony to its believers. It has not even the angel Hope to relieve it; it is ruled by the black giant, Despair. The deeper you plunge into it, the farther you depart from Truth. Far better is it for the little child who has left its mortal form before it could whisper the name of Jesus, than for the aged Christian who has fulfilled the full allotment of time, and who dies with the hope of salvation through another's merits. And in conclusion, in summing up Christianity as I now view it from a spiritual standpoint, I will say: Oh, thou great deluder of men and women, thou wert founded in blood, fostered and perpetuated in blood, and the day will come when thou wilt receive thy recompense and die in a final night of blood.

[We take the following account of Freeborn Garrettson from McClintock and Strong's Ecclesiastical Cyclopedia. Ed.]

"Freeborn Garrettson, a distinguished pioneer preacher of the Methodist Episcopal Church, was born in Maryland August 13, 1752, was converted in 1775, and entered the Conference the same year. In December, 1784, he was ordained elder by Dr. Coke, and volunteered as missionary to Nova Scotia. In 1788, with twelve young ministers, he opened the work of evangelizing Eastern New York and Western New England. From 1818 to his death, Sept. 26th, 1827, he mostly had the relation of Conference missionary. Mr. Garrettson was a very widely-used minister. He was amongst the earliest Methodist preachers of American birth, and, being active and zealous from the commencement of his ministerial career, his life and labors are intimately connected with the rise and progress of Methodism in this century. He preached in almost all the Eastern States, from Nova Scotia to the Gulf of Mexico, and on all his appointments many souls were converted and many churches built up. Although not a man of great learning, Mr. Garrettson was a man of vigorous mind and powerful character. He was imbued with fervor and zeal; and during fifty-two years he was one of the most laborious and efficient evangelists of the age. He died greatly honored and lamented."

[Wild Cat said that this spirit said he had married a lady by the name of Livingston of New York State, but we find no mention of that fact in the biographical mentions of him. When spirits such as Isaac Ambrose and Freeborn Garrettson, break the theological shackles that so long held them, and begin the work of tearing to its foundation the Christian edifice which they worked so hard to rear, there will soon be lively times among the despairing masses in Spirit Christendom. You who appreciate the importance of the work on which these powerful spirits have entered rally to their support in every possible way. Grandly the work of human emancipation goes on. Oh, how we rejoice that it is our privilege to clasp hands with these sturdy converts to truth, and to draw from, and impart to them, the strength that will contribute to the coming victory. Press on; press on; your mortal comrades in the great campaign for liberty and light, will follow closely, if not press on beside you.—J. M. R.]

Words of Cheer From Our Spirit Friends.

My DEAR BROTHER:—It is with the deepest emotion, that I, at this moment, unknown to this medium, seek to communicate with you once more. When I look back over the past and contemplate the wonderful work that we have accomplished by our joint efforts and co-operation, I am led to rejoice that I have assisted, as a spirit, your thankless but glorious mission.

MIND AND MATTER has ever stayed the hand that was raised against our faithful but sorely tried mediums, and has never wavered in the discharge of its duty since its birth. It has ever jealously watched the many avenues between the spiritual and the material world, and woe to that man or woman that has arisen in their hypocrisy and sought to injure one of the least of the instruments used by the spirit world.

It has never closed its columns to any poor medium, but has, unsought, defended all alike.

Its birth was in the spirit world, its labors have been blessed, although its mediumistic editor has suffered the deepest sorrow in consequence of the wilful opposition of the enemies of truth. Many times, my brother, when your head has been bowed in sorrow and deep solicitude, have the spirit friends of Spiritualism sought to surround you, and present hopeful pictures to your mind of the grand future, when all hypocrisy and persecution should cease, and all mankind should welcome the truths revealed through the physical phenomena of our handful of mediums scattered all over our land.

We have succeeded in raising your spirits and brought to you a near view of a still far distant victory.

Many times have I felt like coming to you, and telling you the future that was in store for you, but I have often felt that you cannot bear it at present. For if you knew all the sorrow, or joy even, you would not appreciate the happiness, but would live over your sorrow in advance of the time.

My brother, you have my deepest sympathy, and I assure you that at the coming struggle from that den of iniquity (Brooklyn) I shall endeavor to bring around you the old "war" band that carried you through, with the instrument I am now using, safely.

My brother, "hold the fort." Remember our words: "We will never desert you while you are faithful to your duty as a medium, and as captain of the noble ship MIND AND MATTER."

Stand firm in your defence of Mrs. Reynolds. Call upon her for her affidavit, and flaunt it in the face of the enemies of truth. Do not feel that you are alone, for you are not. Thousands of spirit bands already formed, with their mediums, and millions that are seeking mediums, all see

you as their defender and as their only means of returning to earth life.

With anxious eyes they watch the opening door, and they will assist you with a mighty psychological influence to combat your enemies.

Now, my brother, do not think I overestimate your work, but on the contrary, know this, that they that come after you will do mightier things than even you and we can do.

Think this, my brother, that you are but a lever in the hands of the spirit world to demonstrate truth and combat error with it, until error shall fall and all humanity rejoice and bask in the glorious sunlight of absolute truth.

Stand firm, my brother, and fear not, for you shall pass through the fiery furnace, and the smell of the fire or smoke shall not be upon your garments. More anon,

W. T. HODGES.

Edwin H. Bliss, *Amanuensis*.
[These cheering words, as they come to us on the eve of as desperate an encounter as ever took place between the powers of darkness and of light, in which it is our fortune to meet the shock of battle, are to our ears as was the sound of Blucher's guns to the ears of Wellington at the crisis of the battle of Waterloo, when the fate of Europe hung quivering in the balance. The spirit brother, Capt. W. T. Hodges, from whom come those words of cheer, was as true a patriot and as brave a soldier as ever gave up his life for his country on the battle field. He fell while with a battalion of cavalry he met the shock of the charge of a regiment at Cross Roads, in the movement under Sheridan which ended in the surrender of Lee at Appomattox, at the close of the great war against the rebellion. To him we say, fear not for us; we will "hold the fort," and abide the yet "far distant victory."—Ed.]

A "Roarback" of Dr. J. D. Moore Nailed to the Counter.

Editor of Mind and Matter:

DEAR SIR:—Knowing you to be ever ready to defend the cause of Truth and Justice against the false aspersions of their enemies, an early publication of the following is respectfully solicited.

In a report of the conference meeting at the Harvard Rooms in N. Y. City, published in the last number of "The Two Worlds," one Dr. J. D. Moore of Boston is reported as saying, that Mrs. Fay of this city, the medium for materializations, "has been twice exposed." Now, in justice to Mrs. Fay, and on behalf of her many friends, whose name is legion, I pronounce that statement a cruel and malicious falsehood. Mrs. Fay has never had the honor of passing through the martyrdom of a so-called "expose." I know whereof I speak. A bond of mutual friendship has existed between our families for years, and our attendance at Mrs. Fay's circles dates back to the early days of her mediumship. Her seances are always given under such strict test conditions as satisfy the most exacting and skeptical, and I know from my own experience, and from the reliable testimony of many friends, that not only has there never been any so-called "expose," but not even the slightest trouble experienced at any of her many seances during the past six years, or from the time of her first development as a medium. But on the contrary, gratitude and thanks are continually being showered upon her by those privileged to attend them, for the undeniable proof palpable of immortality evidenced by the recognition of their spirit friends.

Yours sincerely in the cause of Truth and Justice.

J. HOLLINGDALE,
Boston Highlands.

March 10th, '82.

LANCASTER, Feb. 25th, 1882.

J. M. ROBERTS:—DEAR SIR AND BRO.—As the subject of materialization exposure is again before the public, I send you the enclosed extract taken from a communication prepared some time ago, but not yet published. The extract will explain itself. It is as follows:

"In the oft attempted exposures of materializing mediums, the expositors themselves aid most in the results which necessarily take place, from the fact, that like disembodied spirits of unfairness are drawn around the unconscious medium, whose aura or power, they use to bring clothes and other means that are calculated by them to complete the seeming exposure."

"It is a law (and should be remembered by all) that the same power that enables friendly spirits to present themselves with all their earthly apparel, jewelry, etc., also enables unfair spirits, when the medium is surrounded by like spirits in earthly forms, to take possession of the medium, and to bring into the cabinet, all the necessary trappings and conditions to produce the seeming exposure."

"Therefore, it is very plain, that if the spirits of friends can come and materialize with all their earthly habiliments, the same law will enable unfair spirits, (when like circumstances favor) to produce a seeming exposure."

We send this, as it may account for what has lately taken place in the case of Mrs. Reynolds, and others some time before.

WM. BAKER FAHNESTOCK, M. D.

Obituary.

Louie Keene Davignon, one of the celebrated Keene brothers, passed away to spirit life, Feb. 28th, 1882. It will be a satisfaction to his many friends to know that everything that could be done to help and relieve him in his great suffering was done. His spirit sighed for rest, and to use his oft repeated words, as he neared his eternal home "Oh, how I wish I was in Heaven," and I may add, regretted deeply any fault or wrong in his life, and trusted in a kind and loving Father. He bore all his sufferings with a spirit of resignation, and seemed in spirit with his God as he neared the throne. His death was unexpected and sudden, though we did not think he would be with us long. He was interred at the Woodland Cemetery, March 3rd, from his residence, 910 Sansom street, Philadelphia. May he rest in peace.

One word to brother Edwin Keene. Grieve not; your loss is his gain. He is at rest, which he sighed so much for, and often said life was so short that death was the only thing certain in life, and it mattered not whether it was now or later. You will meet again, where sorrow and suffering will be no more.

From your friend, R. M. N.

Seeing Spirits.

The following truly wonderful manifestation of return of disembodied spirits was seen and witnessed by Isaac I. Brown, of Glenburn, Me. He retired for the night—in fact had just lain down—when suddenly he heard the door open. He expected to see his hired man, but instead, four spirit forms filed into the room, one of them apparently carrying a lantern behind him, making the whole room light as at midday. They came directly up to him. At first he was a little startled, as he was quite alone; but that soon wore off, and he ventured to ask them if they were not departed spirits. They all whispered yes. He then asked them many questions, and received satisfactory answers in every instance. They were all entire strangers to him, but they explained why they were there to his full satisfaction, that they were indeed denizens of the other sphere. He shook hands with them and remarked that their hands were warm. The moment he said good night, the room was dark and the spirits were gone. He is a Spiritualist just thus far; he believes in the return of departed spirits. He is old in years, but young in Spiritualism. He has seen spirits before this occasion, and no doubt would make a materializing medium if he had the chance for development. He declares the above to be a wide-awake reality, and without any doubt in my mind he saw and conversed with spirits.

Yours for the truth,
C. M. BROWN.

Glenburn, Me., March 3, M. S. 84.

KIND WORDS.

A. M. Gifford, West Liberty, Iowa, writes: I send—for MIND AND MATTER; the more I read it the better I like it, for it strengthens my hopes of a future state.

A. H. Kennedy, Joplin, Mo., writes: "Enclosed find \$2.00 for subscription to MIND AND MATTER. Thank you for sending this week's paper: consider me a life subscriber."

W. A. Calhoun, East Liverpool, O., writes: "I failed to receive No. 13 of MIND AND MATTER. Please forward it to me as I do not wish to miss even one copy of your valuable paper."

Mrs. Eliza Palmer, Walhalla, S. C., writes: "It is with the greatest pleasure that I write to thank you for MIND AND MATTER; it sheds a light on my lonely home: it is my guiding star: I could not do without it."

J. D. Chalmers, Galesburg, Ill., writes: "Enclosed I send you — for continuation of MIND AND MATTER. An honest, fearless editor ought to be sustained. Keep on you will have more enemies than greenbacks; but you will be respected by honest men."

W. R. Cale, Pueblo, Col. writes: I enclose you a postal card order for \$2.00 in renewal for my subscription to MIND AND MATTER for another year. I find I cannot do without your paper. It just suits my views on the subject of Spiritualism. Hope it will live long and prosper.

W. H. H. Brown, Ragley, Iowa, writes: Dear Sir—I see by the wrapper of my last paper that my time is up. That will never do. I can't get along without MIND AND MATTER; it is the best paper that ever was printed; it suits me to a charm. Stand to the mediums to the last, until the last Bundyite is dead, and the Christian Spiritualists: bury them deeper than the stones of the pit. Enclosed find \$2.00 for MIND AND MATTER for another year.

George Watt, Augusta, Ill., writes: "I think my time is nearly out for which I have paid for MIND AND MATTER. Enclosed find \$2 for renewal. I like your paper better all the time. I get ideas from you that I never thought of. I used to think that you were pretty rough sometimes; but take it all in all, I think you are the right man in the right place. I hope that MIND AND MATTER will have a big circulation, especially among Spiritualists, as they seem to need criticising as much as any body else."

Mr. E. D. Schull, Oberlin, Ohio, writes: MIND AND MATTER failed to make an appearance. Will you please send it, as I don't like to miss one number. Every true Spiritualist in this part of the country, will thank C. M. Overton for his timely letter in No. 10 of MIND AND MATTER. The Bundy Spiritualists, all that I am acquainted with remind me of what an Atheist said to me not many years ago. "I am a Spiritualist all but the spirit" and the nearer you get to Chicago, the more you will find all but the spirit.

Aaron Votaw, Winona, Ohio, writes: "Friend Roberts,—As old as I am, I cannot do without your paper, MIND AND MATTER; for the matter in it suits me so well, I would be very lonesome without it. Please find one dollar enclosed for it for six months more. The reason I subscribe only for six months is on account of my age, which is nearly seventy-three, and there is no one else who seems to care anything about it in this neighborhood but myself. I am surrounded by a set of rigid church-goers, Wilber and Gurney Quakers. I have got them so they won't talk with me on religion, nor Spiritualism, which I know to be true to my satisfaction. I have seen enough, and heard and felt enough, to convince any one, and all the clergy that make footprints on this earth, one of God's footstools could not dispossess my mind of the realities of Spiritualism."

Friendly Cheer From Cincinnati.—A New Medium In the Field.

BRAVE BROTHER ROBERTS:—I must thank you personally for your brave words in defense of mediums. Mrs. Reynolds would certainly have been crushed if she had not had a fair hearing; and your judicious defence will scatter the foes of these Heaven born phenomena. I enclose two dollars for a new subscriber for MIND AND MATTER, Thomas Blinkhorn, No. 272 Clark street, Cincinnati.

This family is lately from England, having a daughter who is said to be a fine inspirational medium, and was a public lecturer in the cause, near Birmingham. I want them to have your good paper.

Your friend,

JOSEPH KINGSF.

[We are gratified to welcome this new instrument of the spirit world, and hope to be able to record many instances of her mediumistic powers.—Ed.]

EDITORIAL BRIEFS.

MR. J. WILLIAM FLETCHER lectures in Springfield, Mass., March and April; Worcester in May; Philadelphia in June; Cassadaga Lake, Nesbamy Falls and Lake Pleasant Camp meetings to follow. Address, 2 Hamilton Place, Boston.

Mrs. SUSIE WILLIS FLETCHER will be released from an English prison, for being a medium, March 27th. Her son, Master Willis Fletcher sailed from New York, per Anchor Line, to accompany her to this country.

The renowned independent slate writing medium, E. C. Watkins is now located at the residence of Mrs. Maxwell, No. 1208 Mount Vernon street, Philada., where he is giving astounding proofs of his wonderful mediumship to crowds of visitors.

MATERIALIZATION.—Mr. and Mrs. James A. Bliss, formerly of Philadelphia, Pa., will hold their seances until further notice, every Sunday, Wednesday and Saturday evenings, at 8 o'clock, at No. 30 Worcester street, Boston, Mass. Mr. Bliss will receive patients for treatment and give private sittings at same place daily, from 10 A. M. to 5 P. M.

POTTER'S AMERICAN MONTHLY for April will contain a very interesting article on the late President Garfield, and among the illustrations which will accompany the article, will be superior engravings of General Garfield and wife, and the General's mother. John E. Potter & Co., Publishers, Philadelphia.

ANNIVERSARY CELEBRATION.—The Spiritualists of Buffalo and vicinity will celebrate the 34th anniversary of Spiritualism in St. James' Hall, Friday, March 31, 1882. There will be three sessions, at 10 a. m., 2 and 7 p. m. The exercises will consist in speaking, singing, and tests. Mr. and Mrs. Moses Hull, Lyman C. Howe, Geo. W. Taylor, and other speakers will be present. All friends of Spiritualism are cordially invited. As many strangers as can be accommodated will be cared for, and the Fillmore House will entertain others for \$1 per day. Buffalo, N. Y., March 6, '82.

The long delayed trial of the indictment found against us more than a year ago, on the unfounded and malicious charge made by William R. Tice of Brooklyn, against us for libel, has been set down for trial on Monday, March 20th, when it will not be our fault if it is not finally disposed of. We are determined to force the fighting, though on the defensive, and will not rest until our vindication is complete, let the consequences fall where they must or may.

THE Second Association of Spiritualists of Philadelphia, propose to celebrate the anniversary of Modern Spiritualism on the 31st of March at Thompson street Church, between Front street and Frankford road. Further particulars will be given next week, when we shall probably have a statement of what the programme will be. The celebrating of the anniversary on the 31st of March, is a step in the right direction, but we wish there could have been a general movement on the part of the Spiritualists of Philadelphia to celebrate the day in a fitting manner, and at a place where all could be accommodated. There are Spiritualists enough in Philadelphia to warrant the hiring of a large place (like Musical Fund Hall) and "doing appropriate honor to the occasion." It is not too late yet for action to be taken in that direction.

AMSTERDAM, N. Y., Jan. 29th, 1882.

Editor of Mind and Matter:

DEAR SIR:—I have often thought of writing to you in regard to the communications from ancient spirits through the mediumship of Alfred James. I have read them all, I think, as they have been published in MIND AND MATTER, and have been very much interested and instructed by them, and I wish a copy of them when you have them published in book form.

I have read all the letters in favor of and against Mrs. Reynolds's mediumship, published in the *Banner of Light* and MIND AND MATTER, and am satisfied that Mrs. Reynolds is a good and true medium, and that all the fraud is on the side of her enemies, such as the Hunters, A. B. French, etc. I met have just such people at circles of ours, and can sympathize with mediums who get trapped into such company.

I am sorry that MIND AND MATTER has to stand nearly alone in protecting the honesty of our mediums. I had hoped the *Banner* at least would not join the enemies of mediums; but in Mr. Wetherbee's letter, he pretends to believe that Mrs. Reynolds tried to personate spirits. Now, why was it necessary for her to do that, when in hundreds of cases it has been proven that the spirits themselves appear, and it is not necessary for Mrs. Reynolds to personate any. I shall believe Mrs. Reynolds true to her mediumship, as she has proven herself to be. She was with enemies who were trying to prove her false and did what they could, with probably the help of spirit enemies.

Go on MIND AND MATTER, speak the truth though hell falls. There are those who appreciate your worth, and do not want to pander to popular religions. The spirit world is forcing the truth into our minds, and accept it we must; although some are bound to their old religious belief, and it is the next thing to impossible to turn them towards the truth: some come half way and then sit on the fence as it were, like the Christian Spiritualists; knowing the truth but still clinging to old religious fables and the popular side! The truth is here and all we have to do is to work and undermine those old religious fables, and the Truth stands revealed in all its splendor. MIND AND MATTER stands in the front rank leading us on. Mediums are undermining old superstitions which must fall; and it is our work and duty to protect and encourage them, and not let the enemies of truth destroy them as they would all mediums who are true. I do not fear, we shall yet conquer! The morning dawns. Yours for the Truth,
JAMES GRISWOLD.

"MILLER'S PSYCHOMETRIC CIRCULAR" ON THE DEMISE OF "THE TWO WORLDS."

Miller's Psychometric Circular for February under the head-lines "The Defection of Dr. Eugene Crowell, and the Demise of his *Two Worlds*, says:

"We did not share in the rejoicing of many at the advent of the *Two Worlds*. We knew that Dr. Crowell's career as a Spiritualist had been marked by a mere sentimentalism; that he denied to Spiritualism that right of an individuality of its own, giving, it is true, to its phenomena (in what he called its 'highest aspects') intellectual assent, but antagonizing it at all points where it was iconoclastic, reformatory or aggressive. There was a period—that period lasted a quarter of a century—when mere intellectual assent made a man a Spiritualist; but with the progress of events—with the demonstrations and overwhelming evidence in favor of Spiritualism—this distinction, the dividing line, which separated Spiritualists from non-Spiritualists, became obliterated; and Spiritualism, on the basis of its facts and demonstrations, demanded (and now makes peremptory demand upon every true votary) for recognition as a practical, aggressive and reconstructive force. Dr. Crowell has steadily resisted the progressive phases of Spiritualism, and his 'Christian' Spiritualism and his Spiritualism in 'its highest aspects' (whatever these phrases may have meant to others) meant to Crowell so many limitations, which he vainly sought to place upon the progress of the great Reform Movement, with which, in its earliest stages, his name was conspicuously and honorably associated.

"We do not date Dr. Crowell's defection at the period of the demise of the *Two Worlds*, and this conspicuous abandonment of the post of duty, but his disloyalty to Spiritualism as an organized, independent and aggressive force, was foreshadowed three years earlier, at the date of the publication of his *Religion of Spiritualism*. In this pamphlet, Dr. Crowell gives in his adhesion to a spurious Spiritualism, which is to be left to nestle in the churches, and this compromising Spiritualist expressly advises clergymen, though they may know the truth of Spiritualism, to ignore it in their sermons, and thereby save their salaries.

"In giving this advice, Crowell takes no account of manliness or conscience, as if they were of no account in the regulation of the lives and conduct of religious teachers.

"Brief as has been Dr. Crowell's editorial career, it has shown his utter lack of comprehension of the nature and character of Spiritualism.

"Mr. A. E. Newton must now be satisfied that, in accepting the editorship of the *Two Worlds*, he made a great mistake in abdicating his editorial functions, so far as to give the publisher (instead of the editor) control of the paper's relations to mediums. Under this malign control, the *Two Worlds* has given the lie to its professions of being a genuine spiritual paper, by ignoring the bulk of our Brooklyn and New York mediums, while it has singled out the very best of them (See Crowell's attack, as reckless as it is dastardly on Mrs. Hull) for its denunciation and discrediting insinuations."

This analysis of Dr. Crowell's past and present attitude, by Mr. Miller, cannot be attributed to any other motive than to show the nature of the treachery within the lines of Spiritualism, which has sought to subordinate it to the effete Christian teachings of the Christian sects of to-day. That the *Two Worlds* no longer exists, is by no means evidence that this treacherous design has been abandoned. Speakers are controlled from the rostrum to mouth over the dogmatic doctrinal common place nonsense that is heard from every Christian pulpit; and psalm singing, praying and benediction cant gone through with, in the most natural imitation of priestly theatricals. This is all good religious acting thrown away, for without a devil to avoid and a damnation to escape, such ceremonial religious mummeries, are wholly out of place. Indeed there is no propriety, whatever, for any enlightened Spiritualist, whether man or woman, imitating the Christian ministry, a class of men whose whole practices are based upon the falsehood that they are divinely instituted ministers of God, as unreal a being, as an individual, as the imaginary devil with which they frighten their chosen followers.

If Spiritualism cannot rise above the level of Christianity, and perform its mission without the priestly appliances of the Christian clergy, what useful purpose can it serve, that Christianity can not? We know that it has, despite the opposition of Christian foes without and Christian traitors within, risen to a much higher plane of progression; and from that plane it cannot be dragged down without such a contest as this world has never known. It behooves every earnest and sincere friend of Spiritualism, as it comes to us from the Spirit world, to gird on the bright and keen sword of criticism and with it to cut down all, whether within or without its lines, who seek to pull it back or to obstruct its progress. "Forward and no retreat" is the watchword of the hour.

CONSISTENCY FROM THE "GOOD" LUTHER COLBY STANDPOINT!!!

A week or two back, we took occasion to criticize a manifestly hypocritical editorial appeal, in the *Banner of Light*, for harmony among Spiritualists. We very well knew it was meant for nothing else than to hood-wink the "goody-goody" class of spiritualistic nothings with believing that "Good" Luther Colby, the editor, was better than some other editors for whom he had conceived a righteous fear. We did not think, however, that "the Old Spinner" of the *Banner*, as Col. Bundy calls him, would be fool enough to throw away his mask so soon. But he has done it, and after the following "Good" Luther Colby's usual "harmonious" manner. He says, in last week's *Banner*:

"Notwithstanding the bold assertions of Dr. Eugene Crowell, in the closing number of the *Two Worlds*, made in denunciation of the mediumship of Mrs. Hull—although he has never to our knowledge attended a single sitting with her—we re-

main satisfied beyond shadow of doubt (from what we have personally witnessed in her presence) that she is a genuine instrument for the materializing phenomena. In the light of the facts, and of his inexperience matched against our own patient inquiry, and that of many reliable persons in this community, we characterize his late unsupported attack upon her as uncalled for, vindictive and unjustifiable."

Which means, if we understand the English language, just this: that "Good harmony-loving" Luther Colby, of the *Banner of Light*, characterizes the "religious progressive" Christian Spiritualist and friend of "Spiritualism in its higher aspects," Dr. Eugene Crowell, late proprietor of the *Two Worlds* (which by-the-by died before it cut its milk-teeth,) a barefaced, vindictive and unjustifiable liar and slanderer. That is what "Good" Luther Colby calls acting harmoniously towards his fellow slanderer of mediums, the pious and bereaved Dr. Eugene Crowell of the late *Two Worlds*. That the "Good" Luther would have ventured to talk that way, about Dr. Crowell, if the *Two Worlds* had lived until now, no one who knows the cowardice of the former, would for a moment believe. The *Two Worlds* died on the 25th of February and, yet it has taken this cowardly assailant of Dr. Crowell just three weeks to discover that it was his duty to say a word in defence of Mrs. Hull against Dr. Crowell's groundless allegations to Mrs. Hull's prejudice. Well, we ought not to despair that the *Banner* will yet get near enough to the current spiritualistic events of the day, to notice them within a month of the time of their occurrence. In most instances, for the past three or four years, it has taken it from three to six months and a year to find it had enough life left to do it.

But what is the use of the "Good Luther Colby," as John Wetherbee calls him, talking about harmony, when he sets to hurling his abusive epithets at the pious Christian Spiritualist, Dr. Eugene Crowell, in that kind of ill concealed Billingsgate? even Col. Bundy, adept as he is in hollow pretensions himself, is disgusted with "Good" Luthers-course, and laughs his Uriah Heap antics to scorn. That the hypocrites of the *Bandy-Journal* type; the Crowell-*Two Worlds* type, and the Colby *Banner* type, should have rung the changes on the one string of "harmony" while they have turned a deaf ear to its twing-twanging, is simply farcical. One is dead; one is dying; and the other is sick unto death; and they ask to have a peaceful exit. Well, we are sorry that duty to the living will not permit it. If they want "harmony," they had better die dead at once and be done with it, for they will find "harmony" neither here nor hereafter, while figuring among living, thinking and working intelligent beings. Harmony neither exists, nor can it exist in nature! All is one universal struggle for change and progress, and why any one should think or talk of "harmony" in the highest and most active department of nature, passes our comprehension. None but those who crave a living death desire or seek the harmony of unconscious life. The drunken sleeper, for a time, has that enjoyment; but, oh, the awakening! No; we want no harmony for harmony to the mind is death.

We tender the use of our columns to the bereaved Dr. Crowell, to show, that if his journalistic bantling is dead, he himself is not, by making a suitable reply to his vituperator "Good Luther Colby," but this only on one condition, that Dr. C. will not leave so much as a grease spot of the *Banner of Light*.

Confirmation.

Editor of Mind and Matter:

You ask for any information concerning such a person as Dr. Wm. Trivet. As I can give such information I will cheerfully do so: My first knowledge of Dr. Trivet was when he resided in Thornville, Perry Co., Ohio; I believe about the year 1836. He was then a young physician practicing in Thornville while I was living a young man in Sumnerst, Ohio, only nine months distant, although I had not the pleasure of his acquaintance—only knowing him by sight. He practised probably eight or ten years in Thornville where he stood in the foremost rank in his profession. He then removed to Columbus, O., where he remained until his death. As a surgeon he stood high, and in theory and practice no man in Columbus stood higher, especially in the times of the dreadful visitations of cholera none stood so high. Dr. Trivet published directions for the best treatment of cholera upon its first attack, until the aid of a physician could be had, and stated that if such directions were adhered to, the patient would generally be doing well on the arrival of the physician.

As a citizen, Dr. Trivet was highly respected. His allusion to the office he filled, I distinctly recollect as true. I have frequently seen him in Columbus since my residence in Harrisburg, which is only 14 miles distant.

Now, to all my spiritual friends and all others, I will just say how delightful to hear so truthfully from one so distinguished, from a place so distant from his earthly residence, through a medium who never knew him, and published by an editor who never knew of such a man. As I read the message from Dr. William Trivet, of Columbus, Ohio, a thrill ran through my veins.

Very Truly,
Magnolia, near Harrisburg, O. E. MANNING.

NEWCASTLE, Pa, March 13, 1882.

Mrs. C. M. MORRISON—DEAR MAM:—The treatment I took from you fully justifies your diagnosis. I am happy to say to you I have been much benefitted by your treatment in every particular, and consider your plan of diagnosing disease, quite satisfactory. With best wishes for your future success, I am most respectfully,
Your Friend,
Mrs. A. L. CRAWFORD.

A Card to the Sick.

I wish to say in all sincerity and from a sad experience as a sufferer from complicated physical derangements which brought me well nigh death that Mrs. C. M. Morrison was the only one out of many who treated me, with permanent success. She raised me up from what I and all my friends considered a death bed sickness to a state of comparative health. She did just what she said she could when she first examined me. She treated me over one year before I was able to work, so you must see that I was very low. I never saw the lady in my life; she treated me from examination of a lock of hair from time to time. Members of my family and neighbors have also been very sick at times, and have been examined; and I can say from experience of such cases, as well as my own, that Mrs. Morrison is one of the best mediums for diagnosing diseases and treating them with permanent good success, that I know of—and I know not a few. Hence I can, cheerfully recommend her to the consideration of the sick and suffering. E. B. ANDERSON, Grosvenor Dale, Conn. [See advertisement].

Notice.

Will the friends who read this notice, kindly assist us with such contributions as they feel able to bestow in the aid of the effort to save our home from sale? Many have doubled their donations, to whom we feel very grateful. One half of the amount \$500, remains to be raised.

Continued ill-health of Mrs. Holmes and myself, and the necessary expense attending thereto, impels us, though reluctantly, to make this appeal.

J. NELSON HOLMES,
JENNIE W. HOLMES.

The appeal of Mr. and Mrs. Holmes for assistance in their pressing distress, we trust will not be vain. Mr. Holmes's health, as we know, has been such for a long time as to preclude his pursuing his mission as a medium, and thus he has been compelled to incur liabilities that are now harassing him. Those who know what these veteran mediums have endured, in the service of the spirit world, should not refuse them such assistance as is in their power, and that without delay. Their address is Vineland, N. J., to which place remittances should be made directly.

Mind and Matter-Free List Fund.

This fund was started by the request of many of our subscribers, that many deserving poor people who were not able to pay for MIND AND MATTER, might have the paper sent to them free of cost. The following contributions have been made since our last report:

Previously acknowledged,	\$137 48
A Friend, San Francisco, Cal.,	8 00

TRUTH REVEALED,

The Unimpeachable Testimony of Hundreds of Spirits, Ancient and Modern, in Relation to Thousands of Facts of the Greatest Importance to the Human Race, both in Physical Life and in the After—or Spirit Life.

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Altogether covering a domain of human knowledge never before embraced within the lids of a single volume, and given through an uneducated medium, ALFRED JAMES; and also embracing biographical sketches of the mortal lives of each of the communicating spirits, with critical observations by the compiler and publisher in relation to each communication.

Large octavo, 600 pages or more. Price, in cloth, not to exceed \$2.00. Ready for delivery first of May.

J. M. ROBERTS, COMPILER AND PUBLISHER,
713 Sanson St., Philadelphia, Pa.

THE ICONOCLAST,

On and after March 4th, 1882, THE ICONOCLAST will be issued at Indianapolis, Ind., as a

Weekly Free-Thought Journal.

It will oppose superstition in every form. Its purpose will be to aid as best it can in freeing mankind from the power of priestcraft and bigotry of every kind. It will publish everything of interest from the pen of

COL. R. G. INGERSOLL,

and other leading Liberals of the age. It will be a five column paper in quarto form.

TERMS OF SUBSCRIPTION:

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Each subscriber will be entitled to a life size lithograph picture of Col. INGERSOLL. Sample copies sent free.

Address, W. H. LAMASTER, Editor,
Indianapolis, Ind.

Special Notices.

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 309 Longworth Street, Cincinnati, Ohio.

MIND AND MATTER is on sale at Frohisher Hall, No. 23 East 14th street, New York city, every Sunday morning and evening.

Dr. B. F. Brown, Lewiston, Me., keeps MIND AND MATTER and The Banner of Light always on file at his office for the benefit of strangers.

A Developing Circle will be held at Hall 505 1/2 N. Eighth St., every Thursday evening. Admission 10 cents.

The Iconoclast is on sale at the office of MIND AND MATTER, at five cents a copy. We will also take subscriptions for the same at \$1.50 per year. Sample copies on application.

Wm. H. Eddy, the materializing medium, will be ready to answer calls for seances or lectures in Western New York, after March 1st. Address him at Moravia, Cayuga Co., N. Y.

M. P. A. FIELD, is authorized to take subscriptions for MIND AND MATTER, and receipt for the same, at any place that he may visit throughout the Western States.

CORRESPONDENTS and subscribers will please be particular to give the name of their State. The post mark is often illegible, and as there are many towns of like name in all parts of the United States, we are frequently at a loss to know where letters come from.

DEAR SIR:—I am still holding successful seances in this city. Tuesday, Thursday and Sunday evenings, at 7.30 o'clock; also on Thursday, at 2 P. M., for the accommodation of those who cannot come evenings; at 184 Nassau street, corner of Dufield, Brooklyn.
A. ROTHENBERG.

A SPIRITUALIST'S and Medium's meetings are held at Grimes' Hall, 13 South Halsted street, Sundays, 3 P. M. J. Matthew Shea, M. D., clairvoyant and test medium, assisted by other well known clairvoyants, present each Sunday. Geo. Mostow, Chairman. Chicago, Ill., Oct. 4, 1881.

SUBSCRIBERS writing to us to change the address of their paper must state their last address as well as the address they wish it changed to. Simply saying, "Change address of my paper," puts us to great inconvenience and trouble, which can easily be avoided by giving the present address.

MANCHESTER SPIRITUALIST SOCIETY, will hold meetings in Spiritualist Hall, No. 86 Opera Block, Hanover street, every Sunday at 2 1/2 and 6 1/2 P. M. President, Asa Emery; Vice President, Mrs. Lucy Whittle; Secretary, Geo. F. Rumrill; Collector, Frank H. Philbrick.

DR. W. L. JACK, Magnetic Healer and Clairvoyant Physician, of Haverhill, Mass., is at Hotel Van Rensselaer, 219a Tremont street, Boston, Suite 1, on Mondays, Tuesdays and Wednesdays of each week, and on Thursdays, Fridays and Saturdays at Haverhill, Mass. Hours, 9 to 1 A. M., 2 to 8 P. M. Dr. Jack has kindly consented to act as our agent in taking subscriptions for MIND AND MATTER at the above named address, and is authorized by us to receipt for the same.

The First Society of Spiritualists of Chicago hold regular meetings every Sunday evening in Fairbanks' Hall, corner of State and Randolph streets. Bible interpretations, through Mrs. Richmond, in Martin's parlor, corner of Wood and Walnut streets. Mrs. Cora L. V. Richmond, regular speaker; L. Bushnell, M. D., president; Collins Eaton, secretary.

CORRESPONDENTS sending us articles intended for publication must invariably, to secure notice of the same, adhere to the following RULES: Write plainly with ink on one side of the paper only, and avoid inclosing scraps to be arranged and dovetailed on by the editor; and don't write carelessly and hastily; with the request to the editor to "excuse haste and correct mistakes." Whatever is worth the time of the editor or his assistants to arrange or correct, is assuredly worth the writer's time, and should be done by the latter. All communications not conforming to the above rules will either be returned or cast aside.

"NATURE'S STORE HOUSE."

From the bosom of Mother Earth will we provide the metals necessary to push on the work, Oh, Chief on Earth of the Educator Band.—Message from the "Drallahs."

THE EXCELSIOR CONSOLIDATED GOLD MINING COMPANY.

Capital \$750,000 in shares of \$10 each, Full paid and non-assessable.

Offers for subscription, a limited number of its full paid and non-assessable shares, (par value \$10) at the bed-rock price of one dollar each, to complete the re-opening of the Old Works now being pushed forward with the utmost vigor.

This Company has purchased and consolidated in a New Incorporation, under the above title, two of the best known and believed to be the richest "claims" in Tuolumne County, situated on the Stanislaus River, ten miles above Columbia; each claim being fifteen hundred linear feet on a quartz lode averaging six feet in width.

THE DEVELOPMENTS.

Consist of the "Charter Oak Shaft," sunk by the original locators several years ago to the depth of one hundred and twenty feet, with a level at sixty-five feet run about seventy feet. The shaft and level are all the way in good pay ore. Eight tons of ore taken from the shaft at a depth of about thirty-five feet gave a mill product of \$1700, and the tailings were afterwards worked over, yielding \$225, an average of \$240 per ton. Deeper, the ore was largely of sulphuret and less free gold assaying into the hundreds per ton, but yielding less to the mill process.

A new shaft called the "Grant" is being sunk about three hundred feet east of the old one, and is now down fifty-two feet, opening up a new and rich ore chute that promises to be equal to that in Charter Oak. These shafts are to be connected by a "level." Water has been encountered beyond the ability to control except by the erection of

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known to exist just below the sixty-five foot "level" of the Charter Oak Shaft, from which specimens were taken worth over ten dollars per pound.

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dict | arrest of the Christies. Lees testified that he
| been investigating Spiritualism for the past

years. The object of the society, of which he is president, is, he said, to promote the philosophy of Spiritualism, and not to teach the development of mediums. Still every Spiritualist is more or less interested in the development of mediums. Witness made the affidavit against the Christies because he could get no one else to do it. His object in causing the arrest was purely to show up a transparent humbug. [He gained his object in showing himself up.—Ed.] and protect the interests of Spiritualism. [In that he succeeded beyond his most sanguine expectations, for how could he have done Spiritualism a greater service than to show what a "transparent humbug" the president of "The First Religious Society of Progressive Spiritualists of Cleveland" is.—Ed.] "He admitted that he had no personal knowledge of the facts set forth in the affidavit to which he had taken an oath, where upon Attorney Robinson inquired in tones of blood and thunder, whether the teachings of Spiritualism require members to uphold the doctrine by fraud and perjury." The witness, of course, denied the imputation against his creed. When asked who would foot the expense of the prosecution, Lees said that certain Spiritualists had told him that they would "chip in." "We want the names of the Spiritualists who made that promise to you," insisted Robinson. "We don't want them this morning. S'mother morning, perhaps, was the flash ruling of the court."

We take the following further report of these shameful proceedings from the *Cleveland Penny Press*, of February 28th:

"Upon cross-examination in the Christie case before Justice Griswold, this morning, Thomas Lees stated that he could not state definitely what a spirit is. 'I have had a spirit brought to my senses so that I could appreciate it, but still not define it,' said he. 'Is a spirit material or immaterial?' he was asked. 'There is no set doctrine on that point,' was the reply. [It would seem that "religious progressive Spiritualism" is made up of doctrines and not of facts! Well, we thought so. If it is not a "transparent humbug," and the "president" that represents it as well, we have never met with one.—Ed.] 'Some,' the report makes Mr. Lees say, 'hold that a spirit is matter, and others that it is immaterial. To materialize a spirit is merely to make it tangible to the sight.' Attorney Robinson, at this point, mystified and bewildered the witness, jury, court, and audience with questions revealing his intensely deep research into the most knotty and abstruse scientific questions. Finally the witness, in his desperation, said: 'Huxley and Tyndal give those questions up, and I guess I'll have to.' 'Don't spirits sometimes speak?' was asked. 'Sometimes, I guess,' replied the witness.

"At this point of the proceedings, Attorney Christie, of the counsel for the defence, arose and moved to dismiss the defendants on the ground that the prosecution had utterly failed. [He argued that motion, as the report states.—Ed.] Court then adjourned until four o'clock this afternoon, when the counsel for the prosecution will be heard from, and Judge Griswold will pass upon the motion to dismiss."

The result is told in this further report in the same number of the *Penny Press*:

"THE CHRISTIES VINDICATED."

"Justice Griswold's court room was crowded this afternoon at 2 o'clock to hear his decision in the Christie medium case. After stating that he had no patience to discuss the question of Spiritualism, he announced that as far as the court could see, there was not the least semblance of false pretence in the case, and he therefore dismissed the whole matter and discharged the defendants."

And this was the outcome of Thomas Lees's most inexcusable attempt to blast the good name of Mr. and Mrs. Christie and their four minor children. Even an avowedly prejudiced judge declared, after hearing all that he (Lees) could rake and scrape together to effect the ruin of his intended victims, against whom he went to the verge of perjury, even if he did not go beyond it, that the prosecution was groundless. Was there ever a more disgraceful failure to commit a maliciously intended injury? The Fools Brigade will have to expel the knaves who are crowding into it, or they will forfeit the name of the Fool Brigade and acquire that of the Knave Brigade. Indeed, we think that matters have gone far enough already, to fully warrant us in designating it the Fool and Knave Brigade.

What Messrs. Samuel C. Evans and Mr. Norton of the West Side, think of themselves, after this setting down of Justice Griswold upon their perjured testimony, we would like to know. There must have been no small anger hole about that court room, or those two discomfited perjurers would have found it and gone through it like a streak of "greased" lightning.

But now we come to the most humiliating feature of this whole affair, and that is the part that the "Old" *Banner of Light*, and its editor, "Good" Luther Colby, have played in this Cleveland fiasco of the Fool and Knave's Brigade. In the *Banner* of March 11th, is the following *Herculean* editorial effort to approach facts:

"A FALSEHOOD NAILED."

"The Boston Traveller contains the following paragraph:"

"Two spiritualistic mediums have been indicted for obtaining money by false pretences in Cleveland. A Spiritualist detected them in trickery at a seance, and became the prosecuting witness."

"The persons arrested were simply impostors—not 'Spiritualistic mediums' at all—and that is the reason a *Spiritualist* had them arrested. Now let us see if the *Traveller* is honorable enough to correct the falsehood."

In the light of the reported testimony above set forth, at such a cost of room for other matter, we ask whether the *Traveller* is not more reliable as a source of spiritualistic information than the *Banner of Light*? It is true, however, that the *Traveller* knew nothing, and cared less, as to the truth of what it published to create prejudice against Spiritualism. That the *Banner of Light* should be equally reckless as to the truth of what

it publishes, under the false pretence that it is seeking to do justice to Spiritualism and its readers is simply intolerable. We never heard of Mrs. Christie as a medium until we saw her and her husband and children assailed by the *Banner of Light*, on no better authority than an anti-Spiritualistic paper endorsed by that "transparent humbug" Thomas Lees, president of the "First Religious Society of progressive Spiritualists of Cleveland." Having had some previous experience with that kind of "religious and progressive" Spiritualism, we felt very sure that Mrs. Christie was a true and useful medium; or she would not have been assailed as she was by these enemies of, and traitors to Spiritualism. The facts, as reported by unfriendly reporters, of the complaint, hearing and discharge of Mrs. Christie, not only vindicate her in the eye of the law, but show that Mrs. Christie is a remarkable medium for Spirit manifestations of a most convincing character. The testimony of even her bitterest assailants, is her ample vindication. Thus the world is made acquainted with the fact, through MIND AND MATTER, that another grand medium has been developed to carry on the work of the Spirit friends of Spiritualism upon the earth plane of operations. Spiritualists, why will you longer depend upon such wholly unreliable journals as the *R. P. Journal* and *Banner of Light*, which never give any reliable information in behalf of assailed media? Those papers are doing the work of the enemies of Spiritualism more effectively than they can do it themselves; and we believe with the same selfish and detestable motives, taking their conduct as the basis of our belief. Let us see whether either the *Journal* or the *Banner* will have the honesty to announce the annihilating disfigurement of Thomas Lees, the "transparent humbug" of Cleveland; and the triumphant vindication of Mr. and Mrs. Christie and their children. We look for nothing from them that is so clearly their duty to their readers and the public. Indeed we cannot believe they were ignorant of the result of that Cleveland fiasco when they went to press the last week. If Lees did not inform them of his terribly crushing humiliation, he acted most deceptively and basely towards them, which adds to the reckoning he will have to answer for when he faces his awful record in spirit-life.

To Mr. and Mrs. Christie and their children, we send our hearty congratulations at their triumph over the minions of darkness, and assure them, as we do all other honest and faithful mediums, that they will not be left at the mercy of their journalistic enemies or be allowed to be assailed by traitors, in the name of Spiritualism without a thorough defence. Remember that you have behind you a spirit power that is irresistible, and which, if you will have faith in it, will carry you safely through every danger that may threaten you. Fear nothing so much as to be unfaithful to those spirit friends.

We want to hear more from Mrs. Christie as a medium, and will thank our friends for accounts of the occurrences at her seances. We know she is a good medium, or the enemy would not fear her so much and seek her destruction by such malicious and untruthful means as we have set forth.

And now, in closing, we ask the *Banner of Light* to point to the evidence given at that hearing of Thomas Lees's prosecution of Mr. and Mrs. Christie, that warranted the untruthful editorial statement of Luther Colby, that "three of Mr. and Mrs. Christie's daughters were found in the cabinet variously costumed to represent departed mortals," and where is there a particle of evidence in all that prejudiced, if not untruthful testimony, that "Mr. Christie succumbed and confessed that he had been practicing deception." Those were wholly gratuitous lies of Mr. Colby's own making, intended to blight the good name of people about whom he knew nothing, and took no measures to inform himself of the facts, before making those false and groundless allegations. Wm. R. Tice, a warm admirer and correspondent of the *Banner*, has sued us for libel for publishing what he has himself publicly confessed was true. Why should not Mr. and Mrs. Christie have a good claim for heavy damages for defamation of character, on the facts set forth?

THE ROUTE OF THE FOOL BRIGADE IN SAN FRANCISCO.

Not to be behind the Detachments of the Fool Brigade, in Clyde, Ohio, Brooklyn, N. Y., Chicago, Ill., and Boston, Mass., another detachments to keep up the credit of that Corps went out to hunt grief, in San Francisco, Cal., and got it in a way that they little dreamed of. The account of the affair in which the San Francisco Fools went out to meet their fate is thus set forth in the *San Francisco Chronicle* (the organ as it would seem, of the Fools of San Francisco) of the 6th of February. It always affords us satisfaction to give the rank and file of the Fool Brigade the fullest opportunity to disgust people of sense with their worse than senseless performances; and therefore we give them the benefit of our columns whenever we can. These fools can do more, and have done more, to establish the truths of Spiritualism by their follies and blundering failures, than would have been possible without them; and therefore they are entitled to our pity, if not our sympathy, for the mortification and disappointment they invariably realize in doing general good where they intended special harm. But to

the *Chronicle* "Cock and Bull" story. A reporter of that paper says:

"At 7:45, a *Chronicle* reporter mounted the steps of 17 Ellis street and rang the bell. He was not quite sure but he had mistaken the number, for a sign thrust prominently out from beside the doorway indicated that it was the residence and office of one "Dr. Gamble." The woman who answered the ring, however, assured him, that this was the identical place where Mrs. Sawyer held her seance, and he went in, taking a seat in the front parlor, where a dozen people of most respectable appearance were already seated. The bell was kept ringing, and others were ushered in, until twenty one persons in all, were present—twelve gentlemen and nine ladies. At 8 o'clock precisely, the woman who had acted as usher, and who subsequently appeared as the manager of the performance, went around and collected a dollar from each gentleman, and fifty cents from each woman present." [Those women ought to vote the *Chronicle* fool thanks, for not classing them as ladies. Ed.] When this was done all were invited to seat themselves in the back parlor. The seating was accomplished with some difficulty, as no chairs were allowed in the back half of the room near the cabinet, which was placed against the South wall, and all were desirous of getting as good a view as possible of the mysterious box, which was made of boards and was about six feet wide, four feet deep, and eight feet high, and had thick curtains hanging in front instead of doors. "All being at length seated, and the ladies, by direction of the manager, being sandwiched in between the gentlemen in each row, the doors were locked and the manager coolly put the keys in her pocket, causing some apparent anxiety on the part of a few who had never been there before and who did not like the idea of being locked in. No one made any remonstrance, however, and several gentlemen and ladies" (he meant women Ed) "accepted the invitation given them to examine the cabinet, the reporter among the rest, and no one was able to find any trapdoor or other trickery contrivance. Every thing so far appeared fair and square. Mrs. Sawyer, the medium, who had come in just before the doors had been locked, had a very innocent and guileless look, and a pleasant voice. She was apparently about 30 years of age, and modestly dressed in black. The lights were all extinguished but one small kerosene lamp, which was placed on a stand in the corner, turned down low, and shaded with a large shade which left only a 'dim religious light.' [This San Francisco fool had enough sense to know that a religious light is dim. His case is, therefore, not hopeless. Ed.] It being understood that, notwithstanding the advertisement read that the materialization was to be in the light, the eyes of spirit forms, all unused to the coarse illuminators of earth, must be somewhat favored in this respect. The medium was seated in a chair with her back to the side of the cabinet. A large handkerchief being tied around her neck and the ends passed through two holes in the boards of the cabinet and tied with several knots on the outside, the audience waited in breathless expectancy for some minutes, when the managing woman requested that there might be singing. Some one struck up, 'The Sweet By and By,' which was followed by 'Nearer My God to Thee.' Then came the raps, and presently a voice unlike that of the medium, supposed to be that of a spirit named 'Maud.' She was addressed by that name by one or two of those present, and responded in a lisping dialect, saying that she was 'dighted to see her friends and speak with them.' Presently a slender arm, bare to the shoulder, was thrust out between the curtains, which were hanging close together, and waved towards those present. A little after the voice apparently of a little child, a baby, was heard within the cabinet, and at the same time a child's rattle was sounded. The child was represented as belonging to one of the ladies present, and it was requested to throw out its rattle, which was immediately done."

"Then came the coarse voice of the dead child's dead nurse in a rich Irish brogue. She was addressed by the manager as 'Ani.' Then, after a little more waiting and singing, the curtains were pushed gently aside and a lawn-dressed figure, with an unmistakably spiritual look, but with raven locks, was seen standing for a moment in the opening. It waved its arms in a wick and spectre-like manner and vanished without speaking. It should have been stated that a table had been placed in front of the cabinet after the medium entered it, and a stout wire had been passed from one side of the room to the other in front of the foremost row of sitters. Just at the moment that the curtain closed, after the last appearance mentioned, T. M. Dixon, one of the gentlemen who had been sitting in the front row beside the *Chronicle* reporter, sprang forward quickly, leaping over the wire with the agility of a cat, and throwing himself across the table, thrust aside the curtains and seized the medium."

"The manageress sprang like a tiger to prevent the threatened exposure and protect the medium, but she was too late. Dixon had a good grip and would not let go. The *Chronicle* reported and several other gentlemen, [Good God! this brutal, cowardly assailant of a helplessly entranced woman, calls himself and his associates in this outrage "gentlemen"! This shows how much dependence is to be placed on anything he would say against the victim of his brutality.—Ed.] "came forward to assist, and one or two seemed at first disposed to assist the medium, but when they saw she was fairly caught at her tricks they desisted. The manageress, whose face was as black as a thunder-cloud, blew out the lamp, but another was soon lighted, and all pressed forward to see the medium's plight. There was the handkerchief hanging to the side of the cabinet, out of which she had plainly slipped her little head. In the corner was the dark dress she had worn, and there was she, terror-stricken and trembling, in undress uniform, stripped to her corsets and chemise, with a dark wig over her own decided blonde hair, and the lawn veil in which she had appeared as the materialized spirit robed at the curtain, still falling from her shoulders."

"She begged not to be harmed, and was assured at once that she should not be. [A truthful assurance truly after having made that brutal and cowardly assault on her, and done her all the injury that in their cowardice they had dared to do to her.—Ed.] She fully confessed, saying 'I confess everything, gentlemen; you have got me but don't hurt me.' She asked further that she might leave the room at once and dress herself, which request was of course granted." [Magnanimous gentlemen were this lying scoundrel and his associates! They allowed a woman whom they had stripped of her garments, in her own house,

to go to her room and replace her violently removed clothes.—Ed.] "The dark wig and veil were brought away by the gentlemen." [Think of it! T. M. Dixon, the brutal coward, "a gentleman"—Ed.] "who made the seizure as trophies of his victory in exposing fraud."

If those things belonged to Mrs. Sawyer, as the *Chronicle* reporter falsely pretends, T. M. Dixon was a thief as well as a brutal coward. If they were not, the *Chronicle* man was a liar as well as a brutal coward; and he and Dixon hold the trophies of their dishonest brutality in the wig and veil, which they have made their own.

But here we come to a feature of this affair that will show the falseness of the *Chronicle*'s reporter. Says this manifest liar, in the same paragraph, in which he alleged Mrs. Sawyer confessed everything.

"The manageress was called upon by some of those present to refund the money she had received, but she said it had passed out of her hands."

Thus it appears no money was returned; and Mrs. Sawyer defied the malice of her assailants not one of whom had the manliness to make a charge of obtaining money under false pretences against the woman who they alleged most falsely, had cheated them out of their dollar. But we will come to other proofs of their own furnishing which will show the falseness of the *Chronicle* statement. We will here notice the reasons assigned for this vile outrage. Says the *Chronicle*:

"The latter gentleman (T. M. Dixon!) was the one who made the seizure, assisted by his friend Coughland (Robert Coughland, 64 and 66 First street). Mr. Dixon stated to the reporter that his motive in making the exposure was to disabuse the mind of a friend of his, a prominent merchant on Montgomery street, who had been deluded and fleeced by this woman, Sawyer, in whose manifestations and materializations he had the most implicit confidence, and he was greatly pleased with his success."

It may be that the fool Dixon, has a friend who is a prominent merchant and too, big a fool to take care of himself, but that is no reason why these fools should beset Mrs. Sawyer, and curse her with either their presence or their money. If they don't know this they will be made to know it, for the work of the spirit world will go on, and all the fools, and all the fools' care takers will have to take the consequences of their folly if they attempt to hinder it. Now we ask any Spiritualist, who knows anything in relation to the phenomena, called spirit materializations, for want of some more natural and appropriate term for them, what there is in that so-called exposure, that shows that Mrs. Sawyer is not a genuine medium, and an honest woman? It is admitted that nothing of a suspicious or dishonest nature could be discovered about Mrs. Sawyer's person or about the cabinet. It is admitted that she was secured by having had a large handkerchief tied closely around her neck, the two ends of which were passed through holes in the back of the cabinet and there securely tied by several knots. It is admitted that three voices none of which it is pretended, resembled the medium's voice in any particular—one of them being the voice of a baby, and one a natural Irish brogue, which fact alone showed the materialization of three distinctly individual organs of speech in the cabinet. It is not pretended that the arm thrust from the cabinet looked particularly like the arm of the medium. It is not pretended that the lawn-robed figure looked like the medium. It is not pretended that she was masked. It is admitted that the form looked spiritual, and indeed wore "an unmistakably spirituelle look." It is not pretended that Mrs. Sawyer, when grabbed by Dixon, had "an unmistakably spirituelle look." Indeed, everything about the affair, as related by this prejudiced enemy of the medium, shows conclusively that up to the time of Dixon's assault, all that had taken place in that cabinet had been the work of spirits, and not of the medium. But this fact becomes an absolute certainty when the further fact is admitted, that the knots in the handkerchief that secured the medium had not been interfered with, nor was there any evidence that the loop of the handkerchief, that had been made in tying it around the medium's neck, was enlarged sufficiently to pass over the head of the medium, either easily or forcibly. Had this been the fact, these people, who were so anxious to find something that was true, to use against Mrs. Sawyer, would have pointed it out to the disinterested persons present. On the state in which that handkerchief was found, depended any appearance of intentional deception on the part of that medium. But these lights of the Fool Brigade had not wit enough to see that Mrs. Sawyer must not only get her head out of that contracted loop, to be guilty of the tricks alleged against her; but she must get it back again before the seance closed, in order to conceal her alleged dishonesty. These champion fools did not see the necessity of showing that this manifestly impossible feat was within the power of the medium. Had these fools allowed the seance to go on, they would have witnessed manifestations that would have prevented them from attributing dishonesty to the medium. This they knew, and hence their raid upon the cabinet with the appearance of the first form that showed itself. Now, in regard to the wig and lawn found, as is alleged, with what propriety can they be alleged to have been fraudulently used by the medium. Spirits can and do, as we certainly know, produce the most surprising effects through media for spirit materialization, as such phenomena are called. Flowers, swords, bowie-knives, scabbards,

hats, crowns, clubs, masks, profuse jewelry, silks, satins, richly embroidered and decorated costumes, canes, and many other wholly unaccountable articles or implements we have seen produced, and have handled them, of which at the close of the seance not a trace could be found. It is therefore an easy thing for spirits to produce and use in the cabinet such easily transported substances as a wig or lawn. So far as the facts go, as presented by this bevy of the San Francisco detachment of the Fool Brigade, they prove beyond all question that not only is Mrs. Sawyer a genuine medium, but that all the dishonesty, falsehood and deception on that occasion was on the part of Dixon, Coughland and the *Chronicle* reporter.

To show how completely these lying fools and foes of truth failed in what they intended to effect by their brutal dishonesty, the *Chronicle* of next day had to "eat the leek" after this fashion. It said:

"In consequence of the *Chronicle's* expose of her methods, Mrs. Sawyer the Ellis street materializer, has gone out of town to seek rest and refreshment. She has had the effrontery, however, to leave upon her door a card stating that she will hold seances this afternoon and evening."

You Jesuit foe of truth, that was not effrontery on the part of Mrs. Sawyer, it was the act of a true and honest medium, and a brave and conscientious woman. That you could not perceive that, shows what a worthy leader you are of the San Francisco detachment of the Fool's Brigade. The *Chronicle* admits that Mrs. Sawyer remained at her post and continued her seances, as if no raid had been made upon her. Indeed the *Chronicle* of February 14th, admits that Mrs. Sawyer gave a seance the evening before, at which the fool who represented it was present; thus defying the San Francisco detachment of the Fool Brigade to discredit her as a woman or a medium. Brave, glorious, little woman. With such materials for martyrdom, where is the man or woman who will doubt the ultimate and certain triumph of Spiritualism? And now we will let this poor, discomfited "cuss" tell the story of his humiliation, and surrender to a victor who is as generous as she is faithful to herself and the cause she serves. He says:

"Mrs. Sawyer held her first seance since the expose (!!!) at 17 Ellis street last evening. Instead of 8 o'clock, the time advertised, it was 8:30 before those present were invited to examine the cabinet preparatory to the performance. There were three ladies present besides Mrs. Dorman and Mrs. Sawyer, and six gentlemen.

"By request the ladies present retired and examined Mrs. Sawyer's clothing, reporting that they had found nothing but what every well dressed lady should have about her. Mrs. Sawyer's basque was then sewed together where it was buttoned and sewed to her skirt. Strips of muslin were then tied pretty tightly around her wrists, and her hands were tied down by these strips to the rounds of the chair in which she sat. When the wire was drawn before the audience and the lamp was extinguished for the dark circle. During this the guitar was played upon and raps were heard on the sides of the cabinet, but nothing at all remarkable occurred." [Better have told us what did occur and then we could have judged what your opinion about it was worth. En.] The lamp was then lighted, the dark shade put over it and a screen placed before it so as to make the light in the room very dim. Several persons called for more light, but Mrs. Dorman said that was all that could be had.

"Mrs. Sawyer then being in her cabinet, tied to her chair as before, and the curtains drawn, singing was called for, and the everlasting 'Sweet By and By,' as also 'Safe in the Arms of Jesus,' one of Moody and Sankey hymns, was sung, the latter sounding very strangely among such surroundings [as the lights of the Fool Brigade, we suppose. En.]

"After a while there were some raps on the side of the cabinet, and the sound of a little child's voice, a young girl's, and a man's in succession. A hand and bare arm appeared several times thrust between the curtains, but there was no lawn-draped forms, with long dark hair, as on the evening of the expose (!!!). The hand reached out and took pencil and paper from the table, and when it was returned there was some writing on it, said to be for one of the gentlemen present—a firm believer—who said he recognized the hand as that of his dead sister, and folding up the paper he put it in his pocket for future perusal. The *Chronicle* reporter was then requested to take a seat in the cabinet with one of the ladies. He found Mrs. Sawyer's hands untied, and was informed by her that the spirits had untied them a moment before. He was requested to take one of Mrs. Sawyer's hands and a lady to hold the other. Whether the latter did so persistently or not the reporter could not tell. For aught that appeared she might have been a confederate." [The lying fool had not sense or honesty enough to believe that a woman whom he designated a lady was not a knavish cheat. Shame—shame. En.] "A guitar was laid in their laps and the curtains closely drawn. After a little there were a few weak notes on the instrument and a few touches on the back of the reporter's hand—nothing more."

And all that was more than enough to have convinced any one not a veteran of the Fool Brigade, that Spirits live and do return and manifest their presence through mediums, and that Mrs. Sawyer is a genuine and honest medium and faithful and truthful woman. Out of the mouth of this untruthful, dishonest and prejudiced foe of Mrs. Sawyer and truth, she stands eminently vindicated against what was maliciously intended to destroy her.

How many defeats the Fool Brigade will have to be put through before there is nothing left of it, remains to be seen, but we imagine not many unless they succeed better than they have done in the present year. The *Spiritual* year now soon to close, has been a fearfully disastrous one to the Fool Brigade, and unless they can manage to re-

crut it in some more effectual way than by *Two Worlds* reinforcements, they had better fall into the last ditch to which they have been driven, and there sink out of sight in the accumulated slime that they have been preparing for their winding sheet.

OUR REPLY TO JAMES HOOK.

In Miller's Psychometric Circular for February, is a letter from James Hook, which is introduced with the following heading: "The Materializing Manifestations at Terre Haute, Mr. James Hook's reply to MIND AND MATTER's criticism," Mr. Hook says:

"Editor of Psychometric Circular:

MIND AND MATTER, of February 4, has an article under the caption of 'A Demand that Must Be Complied With,' sending forth his dictum as one having authority vested in him in this as well as the spirit world."

Mr. Hook would have his readers believe that we assume the right to dictate to him. Those who know us, as Mr. Hook seems by nature incapable of doing, know that we are the opposite of dictatorial and intolerant. Ourselves brooking no dictation and intolerance, we would be most inconsistent if we were even to attempt to dictate to him or any one else. There are, however, obligations resting upon all persons that cannot be avoided or transgressed without consequences that even so stolid and obtuse a perception of right and duty, as Mr. Hook manifests, will be made to recognize; no amount of squirming evasion or misrepresentation will serve to help Mr. Hook out of the involvement which he, like "a bull in a china shop," has in his bewilderment sought. If Mr. Hook's antics concerned himself only, he might well be left, to smash the china to his heart's content, but truth and public interests demand that his china smashing shall cease.

The only point at issue between Mr. Hook and the public is, whether the manifestations of spirit forms purporting to be Jesus of Nazareth the Virgin Mary, his Mother, St. Peter and other mythical biblical characters, are most untruthful personating spirits. That is the only question at issue between Mr. Hook and ourselves, and that issue can alone be correctly determined by all the facts of the case. We have from time to time given those facts as circumstances seemed to call for them. Many of them have been furnished to our hand by Messrs. Hook, Lawrence, Miller, Buchanan and others, who have insisted on the good faith and truthfulness of the manifesting spirits that we have named. Whether those spirits are, or are not, what they purport to be, is a matter of importance, if truth is the thing sought for, or to be taught by returning spirits. That these spirit forms appear at the Pence Hall seances of Mrs. Stewart, and act in the absurd and grotesque manner described by Judge Lawrence, we have not a doubt, nor do we in the least censure Mrs. Stewart for this appearance of their actions, well knowing that she is in no way responsible therefor.

We have said that the issue raised was between Mr. Hook and ourselves. This is only partially so, however, and to the extent that Mr. Hook has taken up the defence of the spirit deceivers. The real issue is with them and not with mortals, whether Mrs. Stewart, the committee whom she owns, or who owns her, Judge Lawrence, Mr. Miller, Dr. Buchanan, or any other person who insists upon the truthfulness and good faith of those manifesting spirits. We will not again repeat the account given of the doings and sayings of these, as we claim, dishonest personating spirits, further than to explain the connection between the facts we are about to submit, and the doings and sayings of those spirits.

For more than two years past, spirits have been appearing at Mrs. Anna Stewart's seances, who pretended to be Jesus Christ, the Virgin Mary, St. Peter, etc., and these spirits have professed to stand for spirit pictures, which gave a correct representation of their returning spirit forms, as they appeared through the mediumship of Mrs. Stewart. It so happened that copies of these photographic pictures came into our possession, the authenticity of which have never been questioned. The picture purporting to be the photograph of the materialized Jesus of Nazareth, is a card photograph, on the back of which is printed the name of Mrs. Anna Stewart, from whom it was purchased by a friend, who gave it to us. This photograph is manifestly a photographic copy of a common engraved representation of Jesus Christ, the Christian idol. The engravers's shading lines are shown upon it with such distinctness that it is truly marvellous how any persons not bereft of reason could mistake it for the photograph of a spirit. Yet Mrs. Stewart's committee, as Messrs. Pence, Hook and Conner call themselves, had large numbers of those spurious photographs printed, and sold at a round profit, as the photographic pictures of the materialized form of Jesus Christ. Not only so, but Dr. Buchanan and Mr. Charles R. Miller, accepting that spurious photograph as authentic, submitted it to the infallible tests of psychometrization, with the result of being completely deceived at the expense of their own reputations, as competent observers of psychometric and spiritualistic facts, and the reliability of their hardly ridden hobby, the "science" of psychometry. The circumstances under which that spirit deception was practiced are among the saddest incidents connected with the great spiritual battle that has been going on ever since the

first spirit rap was recognized at Rochester nearly thirty-four years ago.

Mrs. Lucie E. Lewis, a most amiable, intelligent, refined and sensitive lady—a medium of the rarest attributes—while living in Florida, was psychologized by deceiving Catholic spirits to believe that she had been chosen by the spirit of Jesus Christ to be the channel through which he would effect his alleged second coming to the earth, and she was told that if she would go to Terre Haute, Indiana, he would appear to her there, and give her proof of the truth of this absurd intention. At much expense and trouble, Mrs. Lewis complied with the spirit request, and accompanied by Mrs. Dr. Abbie E. Cutter, then of Louisville, Ky., and certain enthusiastic Christian Spiritualists, of Van Wert, Ohio, went to Terre Haute, to witness the manifestation of the truth of what had been promised to Mrs. Lewis. A spirit purporting to be the Christian's God, Jesus Christ, there appeared and promised Mrs. Lewis to give her a photographic picture of himself. Following the instructions given by the spirit, Mrs. Lewis had Mrs. Dr. Cutter to sit with herself and the medium for the picture. At the first attempt a faint and imperfect picture of Abraham Lincoln was obtained, and after one or more failures to get the promised picture, the object was attained, by getting quite a good copy of the engraved representation of Jesus, the one that has been palmed off upon the public as a spirit picture of the materialized Jesus. From that time those spirit deceivers gained a complete control of Mrs. Lewis, and up to the time of her death, held her by a psychological influence over her, as absolute as that which has held Miss Jennie Leys for seven years a willing slave and prisoner to the spirit devils who possess and hold her to their infernal purposes; which is nothing less than to prevent her being used by advanced and truthful spirits to propagate truth, and to oppose the iniquity misnamed the Christian religion. Under that cruel delusion, Mrs. Lewis was prematurely removed from the earth, and her death is fairly chargeable to the deception, the consummation of which, was brought about by means of that spurious photograph.

A similar fraud was perpetrated upon Judge Lawrence, of Ann Arbor, Mich., by means of a photograph of a statue of Burn's Highland Mary, which he was strangely induced to believe was a picture of a materialized spirit of the Virgin Mary, the alleged mother of Jesus Christ, her immaculately conceived offspring. After this spurious spirit picture was obtained, the fact was apparent that it was a copy of a picture of a statue, as the girlish figure represented was standing upon a pedestal of the identical materials that had composed the form and clothing represented in the original statue. To any person who was possessed of the least common sense, this should have been plain. But to "Mrs. Stewart's committee," and to Judge Lawrence, this was not perceptible, which only shows how completely they had been brought under the same deceiving spirit influences that had persecuted and finally destroyed Mrs. Lewis. At a seance, held shortly after the picture last mentioned was obtained, the spirit who pretended to have stood for it appeared, and she was asked by a Mr. Young, why she was represented as standing on a pedestal like a statue. The devilish deceit of this spirit did not forsake her in that trying moment. She went into the cabinet and brought out a tambourine, mounted it and posed, as represented in the photograph. It would have been equally in point had Mr. Young asked this untruthful and deceiving spirit why she came with a book in her hand, and with a Scotch plaid mantle over her head and shoulders, which are both distinctly represented in the spurious photograph. We would like to have known what spirit lies would have been invented to meet those fatal evidences of the deceit that had been practiced. It is not yet too late to call on those untruthful spirits for their explanation of those points; and if they refuse to answer or answer irrationally, it is to be hoped that even Mrs. Stewart's committee, Judge Lawrence, Mr. Miller and Dr. Buchanan can be induced to see how grossly they have been imposed upon, and how shamefully they have been used to impose on others. That the alleged picture of Mary the Mother of Jesus, is a literal copy of an engraved representation of Spence's statue of Highland Mary, as it is printed in the art publication of Messrs. Virtue and Company, of London, is a fact that we defy any of those gentlemen to deny. We have had photographic copies made from the picture in that work, as well as photographic copies of the picture of the alleged Mary the Mother of Jesus, so largely distributed by Judge Lawrence over the country as a genuine spirit picture of that mythical female; and their identity as being the one a copy of the other, is most positive and absolute. In order to give Mr. Hook an opportunity to know that he has been deceived and has been deceiving others in relation to the Judge Lawrence pictures, we have sent him copies of the two pictures in question, and asked him to acknowledge their receipt. The only difference between the two pictures is, that the Judge Lawrence photograph is a copy of an ambrotype picture, and consequently shows the reversed picture of the original, the one showing the form facing to the right, the other to the left. As a matter of course, the Judge Lawrence copy being a photograph from an ambrotype, is not so distinctly and sharply represented as is the pho-

tograph of the original engraving. We intend to send Judge Lawrence, Mr. Miller, Dr. Buchanan, Mr. Hare and Mr. Hatch, who have all been strangely and cruelly deceived as to the real nature of that spirit performance, copies of these original pictures, and shall then ask of them, as just, honorable and truth-loving men, to acknowledge their error and undeceive those who have accepted their endorsement of this spirit fraud as sufficient proof of its truthfulness and genuineness.

The columns of MIND AND MATTER are at the service of either or all of the gentlemen above named, to set themselves right, if we have not stated the case fairly. Their silence will not avail them, nor will they be allowed to repeat with impunity their co-operation with those manifest spirit deceivers, to deceive the public and create Christian prejudice against the truth. Heretofore they may have been, and we are willing to believe they were, deceived in relation to what was to us, from the first, a manifest fraud; but from the time they receive the photographs that will reach them before the date of our next number, they can have no possible reason to do so unless they mean to deceive the public about those spurious personations.

We will not accept the personal quarrel that Mr. Hook seeks to force upon us, as we have more than enough useful calls upon our time and attention; but there is one thing of that nature that in justice to others than Mr. Hook, we will notice briefly. Mr. Hook says:

"Bro. R. further says, 'had it not been for the absurd lying about the tambourine.' Who lies, Bro. R., the men and women who saw the thing, and know whereof they speak, or J. M. Roberts, who did not see and knows nothing about it, and in order to bolster up statements made in haste and under a very poor showing of good taste, if not of evil influences, must necessarily make believe that the parties, witnesses to the matters, are wilful liars and deceivers, in order to keep your own neck out of the noose you have made for others?"

If any one but a fool had written that of us, we might lose our temper, and condescend to bandy epithets with Mr. Hook, but we have gotten used to it and care nothing about it. There may have been men more abused, misrepresented and misunderstood than ourselves, but we hardly think it possible. When yet a youth, we came across these lines, the truth of which we have realized throughout a busy life:

"Truths would you teach to save a sinking land,
Few hear, less heed you, and none understand."

Unless Mr. Hook is incapable of understanding the English language, he could not have misunderstood us, as we fear, he has pretended to do. We have never denied the truth of the statements of any person who has attended the seances at Terre Haute. On the other hand we have repeatedly said that we had no doubt of the truthfulness of those statements, whether publicly or privately made, and we would like Mr. Hook or anybody else to show when and in what language we did not do so. The line quoted by Mr. Hook as his excuse for this ungentlemanly attack upon us, had no reference to any man or woman in mortal form, but solely to the demonstrated falsehood of the spirits who, appearing at the Pence Hall seances as biblical characters, had falsely alleged and pretended that the photograph of the picture of a statue, was a genuine picture of the materialized spirit of the Virgin Mother of Jesus; and, who united in alleging that the base of the statue was a tambourine. That every one of the appearing spirits who repeated that falsehood were lying and deceiving spirits we repeat, and that Mr. Hook has done what he could, in his "bull in a china shop" way, to help them make good their lies, is certain. The only question is whether he has done so innocently and ignorantly; or wilfully and knowingly. His future course will determine this question. We will wait and see which conclusion to come to.

Another Grand Medium will soon be in the Field.

It is with feelings of unusual pleasure that we can announce to our readers that Mrs. Susie Willis Fletcher, who was wrongfully convicted of obtaining property under false pretences as a medium, on the perjured testimony of a disolute woman, who was instigated thereto by the psychological power exerted upon her by one Jim McGeary and William Harrison, of London; will be set at liberty on the 27th of March. Mrs. Fletcher will come forth from the ordeal of flame through which she has had to pass, without the smell of fire upon her garments. Let the tongue of calumny, if it dare, wag in the lines of Spiritualism against that deeply-wronged woman. Already has the paper of Harrison, who participated so prominently in England, in bringing about that wrong to her, gone down in night; the *Two Worlds* which had as its assistant editor H. H. Brown, another of her bitter slanderers, has gone out after a feeble and sickly five months' existence unregretted, and to the delight of many earnest Spiritualists; and the *R.P. Journal*, another participant in the wrong done to Mrs. Fletcher, is now for sale, with no one foolish enough to take it at any price. After a few more wrecks of that kind, the slanderer, perjurer and lying fraternity will become extinct. Better take warning in time all of you.

MILLER'S PSYCHOMETRIC CIRCULAR will hereafter be kept on sale at the office of MIND AND MATTER, and subscriptions will also be received for the same. Yearly subscription \$1; single copies 10 cents.

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The following are a few of the many unsolicited testimonials received since January 18th, 1882.

Philadelphia, Penn., Jan. 18, 1882.—Mr. Jas. A. Bliss:—I received Dr. York's Pills and am happy to say they have done me much good. I gave a few to my friends and they like them so well that I am obliged to send for some more.—Robt. T. Gilmore, 2919 Lehigh St.

Leverett, Mass., Jan. 24, 1882.—Mr. James A. Bliss:—I received safely the pills you sent me. They give good satisfaction. I will endeavor to introduce them to my friends as I think them a valuable article.—Alden Adams.

North Lawrence, Ohio, Feb. 2, 1882.—Mr. Jas. A. Bliss:—You will please send me by return mail twelve boxes of Dr. York's Liver and Kidney Pills. The three boxes I got from you about three or four weeks ago done my wife so much good that she has told all the people in our neighborhood, and a great many want to try them. They have done my wife more good than anything she has ever taken before.—John Musgrove.

Fort Seneca, Ohio, Feb. 10, 1882.—Jas. A. Bliss:—Dear Sir:—A friend of mine desires me to request you to send him three boxes of Dr. York's Liver and Kidney Pills. I think the pills are a grand thing. Yours truly,—Win. Montgomery.

Farmington, Mich., Feb. 15, 1882.—Mr. Jas. A. Bliss:—Dear Sir:—My wife thinks that Dr. York's Liver and Kidney Pills have done her a great deal of good, send me some more of them.—A. B. Smith.

Alliance, Ohio, Feb. 18, 1882.—Mr. Jas. A. Bliss:—Dear Sir:—The Liver and Kidney Pills I got of you some month or more ago have proved to be a reliable article. We are using them in our family with good results. Please send me three boxes at once.—Harry E. Weir.

Kewanee, Illinois, Feb. 20, 1882.—Mr. Jas. A. Bliss:—Send me some more of Dr. York's Pills. I used one box with great benefit. Yours gratefully, Mrs. C. C. North.

Clinton, N. Y., Feb. 21, 1882.—J. A. Bliss:—Dear Sir:—Today I had another call for a box of Dr. York's Liver and Kidney Pills. The boy and his mother have used one box with good effect. Please send me three boxes more.—Mrs. G. L. Brown.

Salt Lake City, Utah Territory, Feb. 22, 1882.—Mr. Jas. A. Bliss:—Dear Sir:—Myself and daughter have suffered many years with Liver and Kidney complaint, and after trying Dr. York's Liver and Kidney Pills, I feel satisfied that I have found something that will relieve and make a perfect cure. The short time I have been taking them I have received great benefit. I am truly thankful to you and my God. Enclosed find \$2.00, please send its value in Dr. York's Pills.—Mrs. R. W. Benbow.

N. B.—In answering this advertisement please state in the letter that you saw it in MIND AND MATTER.

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Remarkable Seance With Jesse Shepard, Medium.

CINCINNATI, Feb. 24, 1882.

Editor of Mind and Matter:

We have had the remarkable medium, Jesse Shepard, here with us for some time, and he has been and is now doing good work. He has been giving many of his peculiar and wonderful seances at the private houses of citizens, and has had several mediums developing classes who attend his seances and spirit instructions regularly, for the purpose of having themselves developed into good instrumentalities for the use of the spirits. I have attended several of Mr. Shepard's extraordinary circles, and I find that he is interesting a great many people, who have never been interested in the subject of Spiritualism or the phenomena of spirit manifestation before. I find that he has been interesting a good many scholarly Germans,—men and women,—in his seances, and if you attend his seances regularly, you will always pleasantly discover a regular fine German attendance. This speaks well for Mr. Shepard's mediumship, and the Germans. All over the country, the German element of our society is becoming very much exercised upon the subject of the spirits, and Spiritualism, as I hear from every quarter. I suspect the impetus and impulse to all this, has been those remarkable seances of the German professor Zollner with Henry Slade the great medium, and his published book upon the subject. I wish Zollner could get an opportunity to attend seances with Jesse Shepard. If he could, he would have some more great things to say, and write upon wonderful spirit manifestations. To me as experienced as I am in the spirit phenomena for so long a period, Jesse Shepard the medium, and his seances are perfect wonders, and when I attend one of them, I always continue to wonder, and wonder at results produced. I wonder how all this completeness and finish of musical accomplishment have been attained, and how so well shown—so well manifested and executed. The music is always marvellous,—voices and instrumentation,—and how the spirits do it through Jesse Shepard their instrument, is a question which cannot be solved I conjecture, until we get to the better world.

Last night my wife and myself by invitation were present at a seance given through our friend Jesse, at the house of Mr. and Mrs. Dr. Dennis, good Spiritualists, on Fourth Street, in this city. There were present some twenty persons, ladies and gentlemen, and by the direction of the spirits through the medium, these were seated male and female alternately on chairs in a large circle around a large piano. Before the piano was a half closed centre table, and a tambourine, and by it were two tin horns standing upright on the floor, one long and the other short. On the top of the piano there were a guitar and a beautiful stringed harp instrument, known I believe by the name of a zither, a beautiful instrument and affording beautiful music.

When Jesse got all the company seated, one of us put out the light of the chandelier, and then we all joined hands by the direction of the spirits, and not to be loosened by any manner of means, until the seance was concluded. The medium sat on the music stool before the piano, and soon he began to go off into trance, and began performing an accompaniment on the piano, requesting the sitters to all join in singing the well known hymns of the day. It was evident that in the singing, the piano accompaniment was by far the best part of the music, although the chorus of voices too was very good and commendable. At all events the spirits during the singing it seemed, were enabled to prepare themselves for beautiful phenomena and particular manifestations, as was well proven.

Pretty soon one of the tin horns went sailing about the company, and a very squeaky, apparently alto or falsetto voice, began to talk through it, or in it, saluting the different members of the circle, and answering any number of questions to the name of "Dick," and "Dick" we were informed was one of the facetious managers of the phenomena to be exhibited.

An Indian spirit also spoke in a gruff bass voice through one of the tin horns, greeting the members of the circle, and calling himself "Black Hawk." Dick's voice came to me right before me, and told me of the presence of spirits around and about me, and Black Hawk's gross bass voice, spoke to me in the same manner.

The guitar soon began to twang its beautiful notes, and wafting itself through the air around the circle, played distinctly and melodiously the tune that we all were singing. There was no mere thrumming of the strings of the guitar on this occasion, but the instrument was well and beautifully played upon. It came to me and resting upon my shoulder close to my right ear, it played most distinctly the whole of the "Sweet-By-and-By." The tambourine lifted itself up, or the spirit took it from the table, and made an accompaniment to the music as best it could, with its sheepskin and its jingling attachments. The little bell rang, and altogether we had sweet music; not jangled however or out of tune, but all melodious and harmonious. This general manifestation of the instruments was quite satisfactory and gratifying, and might have well constituted the whole performance, but there were so many greater things coming that this was only the introduction or prelude, as the events gloriously proved.

The general music of the combination having ceased and all become silent, the little harp or zither, removed itself from off the piano, and a female spirit calling itself "Sappho," began gently to strike upon its delicate metal strings, one of the most delightful airs, while the medium as gently accompanied the sweet and delicious notes of the zither on the piano. Oh! this music of the gentle zither played upon by the gentle "Sappho," placed the sitters of our company quite out of the domain of this mundane sphere, and made us all think of elysium and the angels. Having been bountifully regaled with these sweetest tones of the zither for some while, it came to me, and placing itself upon my left shoulder, the spirit played upon it, the beautiful tune, so that I heard every stroke of the strings, and was almost lost in the charms of the exceeding melody. The playing finished, the instrument apparently dropped on my lap, and there remained while other manifestations went on, for quite a length of time. After some other things were done, I requested the spirit "Sappho" to take again the little zither, and play upon its strings, the sweet air, "Long-Long-Ago." The spirit "Dick" answered in his falsetto voice through the tin horn, that "Sappho" would try to play it. Immediately the zither let my lap, and its gentle tones announced the tune of "Long-Long-Ago," and how delightful the music of the zither

wafting through the air continued. We of the company could have listened to it all night, it was so sweet, so gentle, so delightfully calm, and so soothing.

During the singing of the members of the circle, the voices in or through the tin horns would ever and anon, take up the chorus, and in basso, soprano, tenor, and alto notes, through the air above our heads, outvoice all the rest of us.

Now "Dick" announced through the tin horn, that "Sonntag" would sing, and soon the piano commenced preliminaries on its keys struck by the fingers of the medium, and then a loud soprano voice commenced singing above the piano, clearaway up in the air, a most difficult though delightful operatic air. Never did I hear such a soprano, it was higher, clearer, cleaner than that of any of the operatic prima donnas, and the accompaniment on the piano was worthy absolutely of the most extraordinary maestro. Now of course, we could not testify whether the spirit "Sonntag" was really singing or not. We all believed it so, for the vocalization was even beyond any thing I ever heard from "Sonntag" during her mortal life, and I have heard her at her best.

This operatic manifestation finished, and all again silent,—the medium's manipulation of the keys of the piano, announced the performance of the wonderful combination piece of music which the spirits of the circle, call the "Egyptian March." This performance was beyond description. The march was a wild weird witchy quickstep, and seemed a combination of all the instruments of music known. It commanded your attention from necessity as it were, all through, and when the finale was reached, such a harmonious, melodious, noise and confusion, never was thought of, for the keys of the piano before, let alone the absolute execution now before us. There seemed to be a battle, and sharp musketry and loud mouthed cannon prevailed, while the drums were beating, and a genuine hurra of music clanged through the air. When I asked the spirits how the bass drum notes in this finale were produced, so natural were they, they told me, that they lifted the whole piano from off the floor, and slammed it down again on all fours upon the floor, while it was at the same time being played upon by the spirits through the medium. After this extraordinary performance of the "Egyptian March," we had to have a breathing spell.

"Then "Dick" in his falsetto again, announced that "Gottschalk" would perform upon the piano, and soon the piano took up the wondrous tale, and such quickly moving, and sweetest of music on all the highest keys of the piano, it was wondrous and marvellous to hear. A flowing manipulation of the lower keys of the piano gently and softly executed, afforded a basis for the remarkable soprano notes of this quickstep, peculiar and singular air, and such variety and variation kept us wrapt in attention all the while. Indeed we could do nothing else, but attend most closely and steadfastly to the music, of this new and significant composition. After it was through, with a marvellous and striking finale, I thanked the spirit "Gottschalk," and expressed myself aloud, when immediately the thanks were acknowledged by the clutch of a spirit hand. I asked if this piece of music just performed could be written by any present composer, and it was answered by a spirit through the tin horn, that there was no living composer competent to do it.

The last great performance duly announced before by "Dick" was a grand duet by the soprano spirit "Sonntag," and the great basso spirit "La Blache," accompanied by the spirit of "Meyerbeer." These three names were wondrous in the mortal life; they continue the same, though superior, in their spirit life, and any one who had heard the surprising performance of the duet, and accompaniment as we heard it last night, would at once acknowledge that these three spirits have lost none of their love or the powers of genius. The exordium of the accompaniment on the piano commenced most grandly. Soon the great basso voice began to sing, and was followed by the loud, clear, clean out soprano, and then the reply of the basso, and the continuation of the soprano, and the strikingly marvellous accompaniment of the piano, were such a combination of melodious and harmonious sounds, as almost took our breath away; and when the finale came of this grand duet and accompaniment, we were quite lost in wonder and amazement. I undertake to say that such a musical performance is quite beyond the powers of mortal life, and this is by no means an extravagant saying. Attend one of Jesse Shepard's seances, and you will without a doubt agree with me. When the duet was through, the spirits bade us all good night, and we separated and retired to our homes, fully satisfied that what we had heard and witnessed, was the wonderful work of the spirits of the spirit world.

A. G. W. C.

Supreme Power versus a Balance of Power.

Editor of Mind and Matter:

I notice in your paper of February 18th, a short article from the pen of J. Tinney concerning "an entire change of base from supreme power to a balance of power," which so thoroughly harmonizes with my preconceived ideas or thoughts upon the subject, that I desire to add my thanks and mite to the writer and his or her subject. My mind is not capable of conceiving of a supreme power, intelligence, principle, law, being, or anything else containing the whole, the infinite, outside of, and independent of, the finites, the factors, the parts. Now, is it not the parts that make the whole, the factors that produce the product, the finites that compose the infinite? And is not the whole as dependent upon the parts, the product as dependent upon the factors, and the infinite as dependent upon the finites, as vice versa?

When I try to locate or separate infinite power, principle, etc., I only find expression of it, or a minute portion of it, in every department of the human, mineral, vegetable, and liquid kingdoms. That these principles have always existed, and always will exist, in the same chemical union, and will produce the same expression or compound, is plainly evident. There is animal, vegetable and human chemistry, as well as mineral; and when new or different elements are evolved and united with other elements, there must be another expression of intelligence or supreme power, plainly indicating that the elements are as necessary as is the law of power, and that one can not exist without the other.

Therefore the idea of a distinct, separate, independent sovereign over the other condition of subject is to my mind an erroneous one. If there were no parts—no finites, there could be no whole—no infinite. C. A. H. CHAMBERLIN.

Waitsfield, Vt., Feb. 27, 1882.

Spirit Communication Given Some Years Since Through the Mediumship of Dr. Colquhoun, of London, England.

Hope for all—none will perish everlastingly—all punishment is remedial in its character, so that even the most degraded will arise pure and spotless—a soul redeemed by the ever living power of love. All evil is temporary in its nature, and serves a purpose in the economy of God. He alone endures for ever—all things which oppose him must perish. He will reign righteously, and all shall yet praise him who doth redeem them from sin, and from that which follows as its consequence. Life is not given merely to end in nothingness. It is the first step towards an infinitude of existence. Act therefore as becomes the heirs of an Immortality that fadeth never.

Live in hope—open your eyes to truth—fear not at all; old things are passed away, and all things have become new. Truth will never be found if no sacrifice is made. Let all then be up and doing, for the bright days dawn when all men shall see, even as they are seen, and God be all in all. No man lives entirely unto himself. We all possess a relationship which cannot be ruthlessly broken, without interfering with the harmony which ought to pervade society. It is in view of this intimate union between men, that, whatever, hinders the development of one class, tells upon that of another. Society is one great brotherhood, and its concerns are those of all. No one can hope to separate himself from the claims which it has upon him. They follow him surely wherever he goes, and pursue him in all its relationships. He lives well, therefore, who recognizes these claims, and endeavors to act up to them; all others are fools. Let this thought sink deeply into your hearts. Good-bye.

Selfishness invariably destroys itself. An individual's good is to be most certainly found in the good of many. All attempts at a purely selfish enjoyment end in miserable failure; for that which is not partaken of by another, is puny and contemptible in its character. A noble soul seeks to unite itself with other souls, and thus form an ever extending circle, through which may permeate the happiness possessed by an individual member. Man will ultimately realize this all important fact, and, casting aside every tendency to individualism in happiness, will attain to the surest method of really possessing this same individualism, which is sought for.

Continue, therefore, earnestly to develop a cosmopolitan spirit, that thus you may best produce that which is of a more personal nature.

Dr. COLQUHOUN, Medium,

London, England.

PHILADELPHIA, Pa., Feb. 26, 1882.

Editor of Mind and Matter:

DEAR SIR:—I hope you will not consider it an impropriety on my part to address a few lines to you upon a subject in which I feel a deep and earnest interest. It is not with any desire to dictate, or in any way dispute your just right to hold a different opinion from another on this or any other subject, that I take the liberty of addressing you. Honest sincerity, devoid of flattery, is the motto which I chose for myself many years ago, and I have learned to believe and feel that this also has been truly yours, and I cannot help but admire that in any one, however widely he may differ from me in judgment; for I feel satisfied that while earnestly set upon right-doing, we will all assuredly come to the proper understanding of things some time. It is with this feeling and desire that I venture to ask you to exchange a thought with me upon the subject of capital punishment.

In reading your views, expressed in this week's MIND AND MATTER, I cannot help but think there are some points that have been overlooked by you. We understand that the object that is claimed for hanging our criminals, is not to restore or amend what has already been done, but to inspire others with a terror of repeating the same crime, and to remove from among us one whom we consider as dangerous to be at large; and it is thought that, by hanging our murderers, we are protecting our citizens from their evil designs. But, remembering what I have been taught, of the impossibility of destroying the spirit by removing it from the body, and that spirits who have been prematurely sent to the other life are called earth-bound and remain unseen among us, seeking to control our sensitive mediums to do their unfinished work here, and that no spirit on entering that life is changed immediately from a degraded condition to that of higher enlightenment, but that he must be advanced only by natural growth through a necessary course of development,—I fail to see how we can possibly find protection in hanging our criminals, and sending them to join a band of obsessing spirits who, we are told, are becoming a dangerous power among us.

It seems to me that any wickedly disposed person, when thus forced out of the body, with his mind filled with vindictive revenge, would most naturally seek to work out that feeling upon society, wherever he could find access to a sensitive victim whose weak or unbalanced mind could be worked upon to do his cruel bidding. Such a victim I consider Guiteau to be, and if we shall hang him while he is still under this control, he will yet be influenced by them to return and revenge his own supposed injuries. And in this one point alone, I consider that capital punishment is tending to the increase of crime among us. I hold that if such victims should be imprisoned for life, we would thus protect them from these controlling influences; for, while thus confined, he could be of no more service to his revengeful band, and they would naturally leave him alone to his own thoughts; and while thus subdued by his own helplessness, spiritual influences of higher development could find an easier access to his sensitive mind; and when natural causes called him from earth, he would be unwilling to become one of that band, as he must have done had he passed away while under their control, and keenly alive to a sense of his own supposed injuries.

I also feel that capital punishment is having a most demoralizing influence upon young minds, and especially upon those whose tastes are viciously inclined. By hanging our criminals, and filling our daily papers with these proceedings, I consider that we cultivate a morbid taste for cruelty and a reckless disregard for murder in the minds of our rude and uncultured citizens. The man who is depraved enough to commit a wanton murder, feels himself a hero when he can walk boldly to the gallows, and he is considered such by his associates in crime. Hence imprison-

ment for life, I think, must have for him and them a greater terror.

It has been argued by many that if we imprison a man for life, some pardoning power will unjustly release him. Now, if this be true, and it is not unlikely, there must then be something wrong in our legal administrations; and there is the more danger of placing in such hands the lives of our criminal citizens, since injustice may be meted out in either way, and we should see to correcting this evil. In the State of Rhode Island, capital punishment has been abolished, and there are fewer murders committed there than before; and when there is a murderer to be tried, there is less trouble to find an intelligent jury to convict him of crime; where previously, such men have refused to serve when the punishment was death, and they were left to the mercy of a coarser and more incompetent class of jurors.

It seems to me that Spiritualists, more than any other persons, should regard crime and sin as the result of a diseased organization, which most requires careful treatment and disciplining, rather than revengeful punishment; while we should as carefully protect ourselves from their diseased fancies, as we do from our maniacs, or small pox victims, by kindly taking care of them.

I feel that, sir, it is simply a condition of ignorance and weakness, and that when we have learned to thus regard it, we will the sooner find a cure for it.

Respectfully yours,

ANNIE H. LANING.

1443 North Seventh Street, Philadelphia.

LAKEWOOD, Ocean County, N. J.,
February 26th, 1881.

Editor of Mind and Matter:

DEAR SIR:—Enclosed find money for renewal of subscription for MIND AND MATTER. Being in New York city from the 15th to the 22d of February, and hearing considerable pro and con, of the Brooklyn exposure of Mrs. Crindle-Reynolds, I had a desire to hear and see for myself, and therefore attended several of Mrs. R.'s seances, at 909 Sixth avenue. Among quite a number of different spirit forms, which have often been described, I will speak of only one very remarkable instance of dematerialization.

The spirit form of Lucille Western appeared. She was asked by some of the audience, if she would not come out from behind the curtain. She said, in a whisper, she would try, and retired behind the curtain, and in a short time reappeared, when a gentleman next the curtain left his seat, and she walked out, took the gentleman's chair and moved it to a small table, sat down and wrote something on a piece of paper, took it up and walked with it across the room and reached it to one of the gentlemen in the audience. And here comes the most remarkable part of the performance.

I was about five or six feet from her, and in front of the curtain, so I know there could be no deception. Before she could get inside of the curtain, on her return, her feet and lower limbs began to dematerialize, or rather, as it appeared to me, fall to pieces, and the upper part of her body fell with a crash on the floor, sounding the same as any other human body whose legs had been taken from under it; and the whole disappeared instantly, as quick as you could count one. It seemed to me that the whole had disappeared through the floor. In a few moments she reappeared before the curtain and said, in a whisper, "That was an accident." I give this, because I feel that I must give my testimony in favor of that most abused and belied medium, Mrs. Elsie Reynolds.

I read your editorial, "The War on Mediums," and you have effectually clipped their Beard and exposed their Hussy.

Yours for the truth and as long as you are the defender of truth and of mediums.

WM. C. LIPP.

Dr. Henry Tompkins, an English physician, says the most striking proof of the efficacy of vaccination comes from the small-pox hospitals. During forty years' experience at Highgate, no nurse or servant who had been re-vaccinated was ever attacked. The students who attended the hospital for clinical instruction were favored with a like immunity from the disease.

E. V. Wilson Fund—Subscription for Bonds.

We invite the attention of the many friends of the late E. V. Wilson to the following proposition, and trust they will cordially and promptly act upon it. It is a perfectly safe transaction and will enable Mrs. Wilson to save the homestead where rest the mortal remains of her parents and other friends. A good start has already been made in obtaining pledges to join in the loan, and all that is needed is a little effort to raise the whole amount. Mrs. Wilson is advised by competent real estate brokers and her lawyers that enough of the property can be sold within two years to pay off the loan, and save the homestead to her and her permanently invalid son. The prompt payment of the interest will be guaranteed by the trustee. Friends do not hold back.

"Whereas, the estate of the late E. V. Wilson is in debt, and the farm of 240 acres and homestead of the family are under mortgages that must soon be paid; and, for the purpose of raising a fund to relieve the family and save the estate, it has been determined to create a loan, by issuing one hundred and sixty bonds, of one hundred dollars each, drawing interest at four per cent. per annum, and secured by a mortgage or trust deed on the said homestead and farm, to be executed to a trustee for the benefit of the bondholders, the principal of said bonds to be due on or before ten years from date; and whereas, said premises are of value sufficient to secure said bonds, and the completion of the proposed loan will enable the family to gradually extinguish the debt by selling a portion of said premises in parcels: Therefore, we do hereby agree to take, and do subscribe for the number of such bonds we have below set opposite our individual names, to be delivered to and paid for by us, at \$100 each, when all of such bonds shall have been subscribed for as aforesaid."

These subscription papers for signatures will be sent to friends upon application to Mrs. E. V. Wilson, Lombard, Du Page Co., Illinois.